TRANSGENDER Tapestry

Cover Stories

Phyllis Randolph Frye, Esq

Dr. Stephen Whittle, PhD, LLE

0 74470 74121 3 86

Transsexuality and Dutch Law • Youth Suicide • Sex Difference in the Human Brain
UK Marital Rights • Violence and the Visibly Queer • Human Rights Human Needs How
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Focus: Law and Politics

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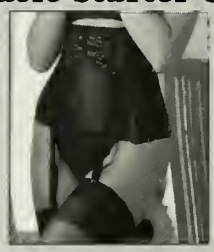

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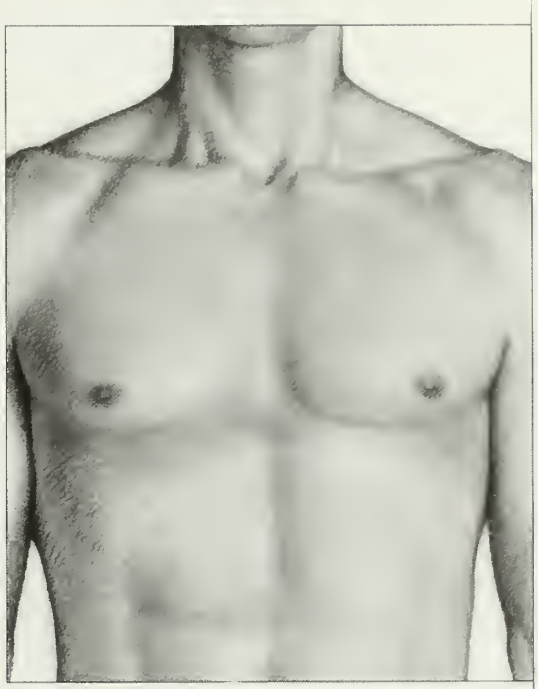

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Suzanne Anderer, CPE

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Letters, Comments

Project 10 East

(Issue #83, Summer 1998

Dear Editor,

I have long thought about writing to you, for I have been a faithful reader of your magazine from the very first visit to our psychiatrist. She insisted that education would be my biggest asset in overcoming my fear of allowing my son to assert his female self. Your magazine has been that help for me.

I want to express my appreciation to your editorial staff for that excellent interview with Mr. Ferriera (Project 10 East). Wish there were more teachers like him! This was not the case when my son came out to his sex-ed teacher at the age of 12. Before long, word was spread all around his school and we simply had to relocate.

Thankfully, my mother-in-law wintered in Florida but kept the condo year round. We came down here in the summer of '97 and have been happily living as mother and daughter ever since. (Yes, it can be done!) Networking started with a sympathetic young CD hairdresser and we were put in touch with a board certified psychiatrist (and pediatrician) and a gynecologist who saw to it that my new daughter got a complete physical and psychological check up right from the start. I knew I could trust her the minute she insisted on a second expert diagnosis, and I wasn't mistaken. No mom should attempt this without professional help.

How and why my son came out to me is not important. That he knew I loved him enough, no matter what, was important! Hopefully, moms reading Mr. Ferreira's interview will take heart and put away old fashioned feelings of guilt or shame. It is wonderful that TG kids as well as gays can have a safe place to go to for sharing their feelings and anxieties with peer counsellors. Maybe some day there will be a Project 10 in every school district.

Very truly yours,
Vera Johnson

"MEN TRAPPED IN MEN'S BODIES"

Issue #85 Winter1998
by Dr. Anne Lawrence,

Gentle Persons,

The latest issue of Tapestry is excellent. Once again reading Tapestry I find I am not alone. There are others that are more similar to me than just the desire to wear "those" clothes. I don't ask for agreement, but I can hope for thoughtful consideration of my arguments. I hope you read it completely too, as my ego says my arguments are worth consideration by more than myself and Dr. Lawrence. About the referenced article.

I hadn't heard about the Clarke Institute of Psychiatry in Toronto until reading this story. So I am not tuned into the politics surrounding the Institute. And thus I don't know why Ray Blanchard's theories have been discounted or ignored by the gender community.

The article is excellent and while I don't find myself completely in the article there is enough of me there to at least say that I lean toward that corner of the universe of possibilities. Without taking anything away from the article I offer my observations. (Sample size of one, plus some reading.)

I would like to encourage Blanchard's reluctance to assign paraphilia to autogynephilia individuals. Why should desire for action with a non-specific or nebulous individual be categorized as action with a non-human? I think this issue was not adequately addressed in this article. If the object of fantasy is one's self, that is still a human, not an object. Fantasizing about a nebulous or non-specific individual while fantasizing that one's self is the other sex is not significantly different, in my not so humble opinion, than normal adolescent day dreaming about someone to escape to Fantasy Land with. Prince Charming is seldom sitting in the next chair and a young woman fantasizing about being the princess in Snow White, Cinderella, or some other such dream is much the same thing.

Now I am not discounting the individuals who do fit into the paraphilia category. For them autogynephilia and paraphilia together is probably a very accurate diagnosis. But there are people who would fit the autogynephilia category and as long as their fantasized partner is human, and not an object, child or non-consensual person, and doesn't involve suffering or humiliation, they should not be grouped as being paraphilic. I think that the two categories may intersect, but they do not form a proper sub-set, either direction, of each other.

I would offer the suggestion to the entire gender community that there are lots of groupings being bandied about. I would suggest that individuals may properly fit in multiple groups, but not necessarily in all. I know that many are afraid of set theory because of a horrible introduction to the idea, but the concept helps explain a lot in simple terms. When an individual fits into multiple groups, then those groups are considered to be intersecting, even if the intersection only encompasses that one individual. If some individuals in one group also have something in common, but no one outside that group share that characteristic, then those individuals form a proper subset of the larger group.

I also offer the suggestion of using very strict definitions of hetero, bi, and homo sexual. These groups are mutually exclusive if very strict definitions are used. An individual is in only one of those groups at one time. They may properly change groups through SRS, but latent tendencies leave the individual in the bi category.

New subject. Dr. Lawrence marvels at finding so many post-op MtF's who admit that they pursued surgery to experience sex as females, even with females. Yet this emphasis is not mentioned, and even denied, by pre-surgical patients.

From my reading I have noticed that any presentation to a mental health professional other than as a homosexual male who chooses to dress as a woman leads to much delay or denial of a surgical recommendation or even a recommendation for hormones. This is a recurring theme in TS literature, usually accompanied by voluminous complaints about the rigidity of the

pre-surgical approval process. I would suggest a survey of the popular literature, as opposed to the medical community literature, by Dr. Lawrence. I think she would find many, many diatribes and pontifications on the subject.

I have also read in several places where our community's concerned leaders, and truly caring health professions, are worried too many people seeking surgery are able to read, study, and be coached on expected answers and responses for the mental health evaluation phase of the process. This coaching and studying process will undoubtedly skew the presurgical interview results. The desperation frequently described about pre-surgical individuals is real and those individuals who are in pursuit of the surgery will use every means at their disposal to accomplish their goals. Quote Merissa Sherrill Lynn, "The difference between a terrorist and a T on the way to surgery is that you can negotiate with a terrorist."

Dr. Lawrence's article points out that not all individuals presenting for surgery are really homosexual cross dressers desiring to be the other sex to participate in sex with those of their birth sex. There are people who wish to have the surgeries to become homosexual. There are people who have no desire for sex with others at all, they just want to look appropriate in their chosen clothes sitting around the swimming pool.

Skilled, caring, trained, and experienced individuals will have to determine whether a patient is a proper candidate for surgery, or is more properly a candidate for some other treatment,

We need a new set of guidelines for evaluating patients. I recognize that in the legal climate of the United States today the current standards promulgated by the Benjamin clinic form a substantial buttress to defend health care workers against malpractice suits by disgruntled post op patients. But I request the community to broaden the discussion on alternative evaluation criteria so that a truly valid seeker of SRS can obtain it without having to lie through their teeth about their mental state to get the surgical recommendation.

Editors, keep up the good work. Finding and publishing articles such as this is an excellent task, in my opinion. However, I would caution you not to go so far as to publish articles as pedantic as those published in medical journals. I also want to encourage you to keep up these harder, issue presenting articles.

Sincerely and respectfully,
Kelly Stevens

Dear Transgender

I love your magazine! Please start my subscription with issue #86. I've been able to find previous issues at our local bookstores. I don't want to miss any. Also, I want to receive the Personal Pen Pal Booklet, I'm tired of being alone.

Thank You
Marti

ADDENDUM

FEATURE ON CLINICS—ISSUE 85

TAMPA GENDER IDENTITY PROGRAM (TGIP)

AN INTERVIEW WITH **DR. CARL BUSHONG** OF **TAMPA GENDER IDENTITY PROGRAM** WAS FEATUREO IN THE PAST ISSUE OF **TRANSGENDER TAPESTRY.**

WHILE **TGIP's** WEBSITE ANO E-MAIL ADDRESS WERE PROVIDED, THE POSTAL ADDRESS WAS OMITTEO.

FOR MORE INFORMATION ABOUT TGIP OR ENTERING THEIR GENDER PROGRAM, CONTACT:

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Congratulations To Nancy Cain, The New Executive Director of IFGE

The IFGE Board of Directors appointed Nancy J. Cain Executive Director on 22 January 1999. The decision was facilitated by Ms Cain's comprehensive knowledge of each department at IFGE, owing to her tenure as Director of Operations, a position she assumed in 1996 and continues to hold. The appointment is seen as a sign of the Board's confidence in the staff's collaborative approach to running the organization which is facilitated by Ms. Cain's cooperative management style.

Ms. Cain is quoted as saying, "IFGE needs to provide education and information with compassion, to help ourselves by helping others, to make ourselves known to the mainstream and to bring us into the new millenium with dignity and grace. Only by working together as a community can we accomplish what we want, what we need, and what is necessary for all of us to realize our dreams."

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PHYLLIS RANDOLPH FRYE, ESQ

Phyllis at 2nd ICTLEP Conference 1993

Phyllis Addressing 1993 March on Washington

Phyllis in her garden 1998

Senior Photo A&M University 1970

Ms. Frye is an Eagle Scout, a Texas A&M University graduate with additional degrees from the University of Houston, a veteran, a licensed engineer and a licensed attorney. She has been active and out-of-the-closet for over two decades. In 1980 she led the successful repeal of the Houston anti-crossdressing ordinance. Openly, she has held elected offices in social and professional organizations and has had articles published in professional journals. In 1991 she founded the International Conference on Transgender Law and Employment Policy. In 1993 she was the sole transgendered platform speaker for the "3rd March on Washington for Lesbian, Gay and Bisexual Rights." She and Karen Kerin of It's Time America initiated the first efforts to lobby Members of the US Congress in July 1994. Those two, and Riki Wilchins of Transsexual Menace, organized the two-day event that put over 100 transgenders into 510 of the 535 Senate and Congressional Offices in October 1995.

Senior H.S. Photo, ROTC Corps Commander, Cadet Colonel 1966

Phyllis with Karen Kerin and U.S. Senator Jim Jeffords (R-VT) Washington D.C. 1994

Phyllis with Phil Donahue 1989

Phyllis exhorting others to be free, 1992

Phyllis with some of her best buddies, 1998

VIOLENCE AND THE "VISIBLY" QUEER

RIKKI ANNE WILCHINS

It has been difficult to resist issuing a statement following the terrible tragedy that befell Matthew Shepard. Indeed, it often seems that unfortunately the ritual denunciations, relentlessly faxed and emailed across cyberspace by individuals and second-tier organizations, serve little purpose except fanning self-importance while detracting from whatever small dignity the victims of such brutal crimes may retain in death.

However, GenderPAC has continued to receive an expanding number of inquiries regarding our stance and activities in relation to hate crimes -- specifically the national Hate Crimes bill currently in Congress.

It may be impossible to know with any precision what kinds of hatred, singular or plural, lead to the dismaying and often horrific violence of queer hate crimes. What seems unavoidable is the recognition that those singled out for special brutality -- gay men like Mr. Shepard, who are small, slight; and gentle, two "butchy" women stalked and shot on the Appalachian trail; transpeople like Brandon Teena assaulted, raped and murdered or Jesse Santiago, beaten senseless with an iron bar and then stabbed to death with a box cutter, a screw driver, and finally a knife, or even more recently Tasha Dunn, beaten to death in January in a Tampa parking lot and Vianna Fay Williams, stabbed nine times in the back, neck, and chest in

Jersey City a month earlier-- are most often people who are in some way "visibly" queer; that is, they are those whose bodies or genders don't fit in some way with social conceptions of "real men" or "real women."

The natural groups to make such an argument to our gay leaders --- the butch/femme community and the drag community -- remain unable to do so. Because, for very different reasons, both remain politically unorganized and for all intents unavailable to speak out publicly and authoritatively on such issues.

Thus, whenever gender is raised as an issue, it is inevitably read down, and written off, as a "transgender." But gender is NOT a "trans thing." Queer bias crimes, like queer people, have always been about gender, and always will be.

When perpetrators look for a target, they don't look for Ellen -- they look for Lea DeLaria.

In fact, stone butches, diesel dykes, nelly fairies, drag and trans people have always been the visible face the gay community showed a hostile world, and more than a few have the scars to prove it. Unfortunately, whenever such crimes are committed, they are immediately claimed by national gay activists as being solely about orientation.

When the OtherSide was bombed in Atlanta last year, gay leaders were on CNN and other media the next morning denouncing it as a "gay and lesbian" hate crime. But anyone who went to the OtherSide knew that its diverse clientele included substantial numbers of bisexuals, and people of color, and it was a favored bar for drag and transpeople. We don't really know at whom that bomb was aimed, but the erasure of complexity and more marginalized identities was immediate and final.

When Tyra Hunter was fataly injured in a car accident in Washington, DC, two years ago, the EMS technician cutting open her pants discovered she had a penis, backed away and began making jokes to the imploring crowd as she lay bleeding to her death on the pavement, and refused to render further treatment. Yet was this heinous incident about orientation because she was perceived as homosexual, because of her gender, because of race, because she was a black woman, or since EMS took over 20 minutes to get to her in the inner city, because of class?

continued on page 71

WHEN PERPETRATORS LOOK FOR A TARGET, THEY DON'T LOOK FOR ELLEN -- THEY LOOK FOR LEA DELARIA.

HUMAN RIGHTS, HUMAN NEEDS

MIQQI ALICIA GILBERT, PH.D.

Last March Xpressions hosted the IFGE's 12th annual convention. One of my jobs as an organizer for the convention was to help coordinate the speakers' program. I put out the word within our community that I was looking for help and suggestions. I received many.

One suggestion, that came to me from a Kingston Xpressions member was especially intriguing. Robin suggested that I try to get Keith Norton, the head of the Ontario Human Rights Commission, the (OHRC). I phoned his office and spoke with an assistant of his. The assistant shocked me by listening attentively and expressing interest in the idea. He told me to send a detailed fax, and even coached me on what to include.

Thus began a series of fax and telephone communications that lasted several months. I worked very hard on that first fax communication, carefully explaining who we were and why we so desperately needed attention. I told the commissioner that we were the last closeted group, that we lacked specific protections, that we suffered deep discrimination and were often afraid to speak out and identify ourselves. I told him we didn't even have a ribbon of our own.

Maybe it was the line about the ribbon. The next thing I know, The Honorable Keith Norton, Commissioner of Human Rights for the Province of Ontario was the Keynote Luncheon speaker at the

Friday luncheon of the 12th IFGE Annual Convention.

He began by saying that his first hurdle was that he knew next to nothing about us. It shocked him both as Commissioner of Human Rights and a member of the Gay community that there existed a large group like us about whom he knew nothing. He immediately assigned researchers to provide him with the background he needed. As a result, when he spoke to us he had the beginnings of an understanding of the diverse community.

His researches showed him: "In preparing for this conference, it became evident to me that transgendered persons have been an especially marginalized group, with special issues and concerns about which society at large is ignorant." But knowing this does not help, as of today, there is no jurisdiction in Canada that has specific human rights protection for transgendered persons. There is legislation pending in British Columbia, but if BC passes the legislation they will become the first province to do so.

The second point the Commissioner made was that, as far as his office was concerned, transgenders were protected under the sexual identification sections of the Human Rights legislation. There is, he told us, a "profound relationship between sex discrimination and gender discrimination." He went on to quote the preamble to the Ontario Human Rights Code, and explain just how he understood that code to apply to transgendered citizens: It is public policy in Ontario to recognize the dignity and worth of every person and to provide for equal rights and opportunities without discrimination that is contrary to law, and having as it's aim the creation of a climate of understanding and mutual respect for the dignity and worth of each person, so that each person feels a part of the community and able to contribute fully to the development and well-being of the community and the Province;"Bearing this approach in mind, it is clear that there is no impediment to an interpretation of 'sex discrimination' that includes gender characteristics and is not limited to biological/genetic gender identification. Not only is there no impediment, but it is my view that the broad and purposive approach that I referred to earlier in fact supports and encourages such an interpretation."

Commissioner Norton explained that being called names, made fun of, or being singled out are examples of the kinds of discrimination that impact on one's dignity, sense of self and ability to carry on in a workplace. Just as it is no longer acceptable for a co-worker to constantly make disparaging or sexual remarks

"AS OF TODAY, THERE IS NO JURISDICTION IN CANADA THAT HAS SPECIFIC HUMAN RIGHTS PROTECTION FOR TRANSGENDERED PERSONS. THERE IS LEGISLATION PENDING IN BRITISH COLUMBIA, BUT IF BC PASSES THE LEGISLATION THEY WILL BECOME THE FIRST PROVINCE TO DO SO."

"He stated clearly and loudly that any discrimination in employment or housing would be seen by his office as an instance of discrimination based on sexual choice."

about a genetic woman, so it is also unacceptable in Ontario for someone to mock the gender characteristics of a transwoman or transman. More exactly: "freedom from sexual harassment and other forms of unequal treatment based on gender is a fundamental human right and is included in the freedom from discrimination on the grounds of sex."

So, in this instance, the connection between sex and gender works to the advantage of transgendered people. Sexual harassment, according to the commission, is often a function of gender stereotyping. Women who appear sexy fall prey to gender stereotyping when they regularly experience catcalls and propositions. It goes further: Men who are not very masculine, women who do not meet stereotypical gender standards, or anyone who is ridiculed and harassed for not playing the gender game according to narrow-minded rules is, according to the Commissioner, experiencing sexual harassment.

This was very exciting to hear. He stated clearly and loudly that any discrimination in employment or housing would be seen by his office as an instance of discrimination based on sexual choice. Since it is illegal in Ontario to discriminate against someone because they are gay or lesbian, that meant transgendered people should be free from discrimination as well. Specific examples included failure to be promoted; an employer not ensuring that non-employees are prevented from harassing; a landlord who fails to provide protection to a tenant from other tenants, et cetera.

The final major point of the Commissioner's talk was that, even given that the OHRC thought transgendered were already protected, they would nonetheless begin the process of researching and drafting language to specifically include gender orientation with the Ontario Human Rights code. This was news beyond my wildest imagination. By the time the Honorable Commissioner was finished, this writer was feeling very proud and teary.

Since that afternoon, I have made the acquaintance of the policy analyst now assigned to TG issues. She is communicating with representatives of several TG groups in order to determine just what issues are most important. Recently, when the conservative Ontario government cut OHIP (Ontario's state medical plan) funding for SRS, a representative of the trans community, wrote to the papers on behalf of the Commissioner arguing that such cuts are unfair and discriminatory. The commission is even willing to consider a suit against the cuts on the grounds that they are discriminatory.

The Conservative Party is very much in charge in Ontario. Cuts have been made to healthcare, women's shelters, education, and, very recently, SRS was eliminated from the Ontario Health Insurance Program on the grounds that it is "lifestyle surgery." Commissioner Norton is openly Gay, and is greatly respected by a vast number of marginalized persons in the province. What works most for the trans community is a sense that political and social rights are not, ultimately, subject to whim and personal choice.

Of course, as I was explicitly warned, all Legislative change moves at a glacial pace. It is extremely rare that legislation moves swiftly, and then it is only with all-party support. It was also pointed out that transgender issues and complaints are still relatively rare and new, but they are becoming more common. With perseverance and continued prodding Ontario should bring in specific language to protect against discrimination based on gender orientation.

In British Columbia, legislation is much further along and to this point has not met strenuous organized resistance. At the federal level, there are sisters in Ottawa who are currently lobbying the government to include transgender rights in the federal human rights code. The Canadian Task Force for Transgender Law Reform will hopefully bring the need for transgender rights to the attention of our national legislators.

One of the differences between politics in Canada and the United States is that party differences are less tied to human rights issues and ore closely connected to economic principles. While there is currently one Federal party, the Reform Party, that is quite right wing in the US sense of the term, they have had to become very careful and sensitive to the average Canadian's sense of fairness. A conservative government that is in favor of human rights, but at the same time cuts funding to welfare and women's shelters so that abused women are forced back into dangerous homes, is hardly a great comfort. Nonetheless, these advances in legislation pave the way for attitude changes in much the same way that workplace protections have led to a new understanding of what is right and what is wrong.

This advance may only be relevant to transsexuals. Certainly, for someone who is going to live full time as a transwoman or transman, such legislation can mean the difference between

a hard and difficult existence and a fair chance to build on the successes one has already achieved.

The cross dresser is not left out of this equation. With legislative protection if a crossdresser is discovered, outted or decides to come out, job and home are protected. It will become the employer's responsibility to see that the workplace is free of harassment and fear. Landlords must take steps to protect the security of your accommodations. If refused service in a shop, then there is a ground for complaint. All this exists now, but when the language of the legislation is clarified to explicitly include gender orientation, it will even be quotable.

Legislation, of course, can only go so far. No one can legislate love, respect, or even tolerance. So long as the intolerance and disrespect does not show, it can go on and on. For that to change we need to make our presence known and, most of all, to become more public, more visible.

When everyone says, "What's it to me? I could care less," then we'll know we can forget about laws, and that we have arrived. I don't think I'll live to see that day, but in the meantime, I'll help as much as I can to bring it about. Will you?

Δ

[NB: the full text of Commissioner Norton's talk and the BC Transgender Law Reform Report can be found by going to my web site, www.yorku.ca/academics/gilbert and following the "transgender" links.]

UNIVERSAL DECLARATION OF HUMAN RIGHTS CELEBRATES 50 YEARS

TAMMI HAWK, LSCSW

The Universal Declaration of Human Rights celebrated its 50th anniversary on Dec. 10, 1998.

As the fight continues for justice and human rights for lesbians, gay men, bisexuals, and transgendered people, the UDHR stands as a worldwide watchdog and supporter of this fight. The following excerpts from the UDHR point to the international struggles and victories of all gender and sexual minorities who are oppressed. Hope survives for a world in which "all human beings are born free and equal in dignity and human rights". (UDHR, Article 1).

THE RIGHT TO LIFE, LIBERTY AND SECURITY OF PERSON (UDHR, ARTICLE 3)

GLBT individuals throughout the world continue to face grave threats to their lives, many times with little or no state protection.

In Afghanistan, at least five men convicted of sodomy by Taleban Sharia courts have been placed next to standing walls by Taleban officials and then buried under the rubble as the walls were toppled upon them in 1998. This news comes from the Taleban press itself. "The Sharia (Islamic code) punishment was implemented on two sodomists in Herat and the criminals were put under a wall," Taleban-controlled radio Voice of Sharia reported March 22, 1998. "Having received the assent of His Eminence Amirol Momenin, the judicial decision was administered at a stadium in the city of Herat today."

In Brazil, on August 4, 1998 four military policemen in the city of Salvador (Bahia) reportedly forced two transvestite sex workers to throw themselves into the sea, after humiliating and torturing them. One of them drowned and the body was found three days later in advanced state of decomposition. The other one survived and had to go into hiding for fear of police reprisals. According to Grupo Gay de Bahia, 1,600 homosexuals have been murdered between 1980 and1997 in Brazil. Only in 5% of cases have the alleged murderers gone to trial.

In Croatia, a gay man who had been dismissed from the armed forces in July 1998 because of his homosexuality is now afraid for his life. After pressing a lawsuit against the discriminatory policies of the armed forces, he has been called back to complete the remainder of his military service. He now fears, however, that once returned to the hands of the military, he will face life-threatening reprisals, not only for his homosexuality but for his attempt to call the armed forces to legal account. His lawsuit, along with his homosexuality, has already been widely reported in the Croatian media.

In El Salvador, the Asociacion Salvadore a de Desarrollo Integral para Minoras Sexuales "Entre Amigos" (Salvadoran Association for Integral Development of Sexual Minorities "Between Friends"), expressed concern about a series of murders against transvestites, homosexuals and women carried out with impunity. Many of those targeted have been sex workers. "Entre Amigos" reported that since the month of February there have been at least 9 killings of transvestites and women, and 5 transvestites have been seriously injured in San Salvador and Sonsonate counties. There have also been at least 6 attacks on various gay gathering places.

In Iran, the Reuters news agency reported that a man found guilty of having sex with another man was hanged by the authorities the western city of Hamadan. He had also been convicted of adultery, alcohol drinking and drug dealing.

In Mexico, a recently-constituted Comision Ciudadana Contra Cramenes de Odio por Homofobia (Citizen's Commission Against Homophobic Hate Crimes) has documented 125 murders of homosexuals from April 1995 to May 1998. Many victims were found in circumstances of extreme violence, including genital mutilation. According to the Commission, the police often dismiss these crimes as "crimes of passion" between homosexuals and refuse to investigate.

Hope survives for a world in which "all human beings are born free and equal in dignity & human rights".
(UDHR, Article 1)

In Romania, a human rights activist has been assassinated, in an attack which may have been linked to his apparent homosexuality, or to his work in exposing official corruption. On October 13 1998, Steven Itoafa's body was discovered in his apartment. He

had been stabbed and his throat had been cut; his hands were tied behind his back. Police called the crime a "particularly cruel and savage killing." However, police have since declared his death a "sex crime" and a "homosexual murder" -- a way both of dismissing his killing, and of implying that homosexuals bear ultimate responsibility for violence committed against them. Both police and the mainstream press have repeatedly painted homosexuals as potential criminals, subject to jealous rages which lead to murder.

In the United States, Matthew Shepard, a 21 year-old student at the University of Wyoming, was abducted and brutally beaten, in an attack apparently motivated by his homosexuality on [October 6 1998.] 18 hours later, he was found tied to a wooden ranch fence outside the city of Laramie. His skull had been smashed, and his head and face had been slashed; the two passing motorcyclists who discovered him at first mistook his figure for a scarecrow. On October 12, he died of his injuries. Shepard's case is just one in a long line of brutal murders and hate crimes committed against GLBT people in the United States. Less than a month after Shepard's death, on October 28 at approximately 9 p.m. in Baltimore, Maryland, 31-year-old Leonard "Lynn" Vine was shot six times after having anti-gay and anti-drag epithets shouted at him.

ALL ARE EQUAL BEFORE THE LAW AND ARE ENTITLED WITHOUT ANY DISCRIMINATION TO EQUAL PROTECTION OF THE LAW
(UDHR, ARTICLE 7)

Ecuador's new Constitution (1998) follows in the footsteps of the South African Constitution, offering explicit non-discrimination guarantees for sexual minorities: (Constitution of Ecuador, 1998, Article 23, section 3) the unofficial translation states: All individuals shall be considered equal and shall enjoy the same rights, freedoms, and opportunities, without discrimination due to birth, age, sex, ethnicity, color, social origin, language, religion, political affiliation, economic position, sexual orientation, health status, disability, or difference of any other kind."

The European Court of Justice ruled on February 17, 1998 against a lesbian who sued her employer (South West Trains) for the right to equal pay with heterosexuals, including a free travel pass for her partner. The Court rejected a claim that such discrimination constituted sex discrimination contrary to Article 119 of the Treaty of Rome, which provides for "equal pay... without discrimination based on sex." (Grant v.South-West Trains Ltd)

EVERYONE HAS THE RIGHT TO AN EFFECTIVE REMEDY BY THE COMPETENT NATIONAL TRIBUNALS FOR ACTS VIOLATING THE FUNDAMENTAL HUMAN RIGHTS GRANTED HIM BY THE CONSTITUTION OR BY LAW
(UDHR, ARTICLE 8)

The Supreme Court of Canada determined April 2, 1998 that the Alberta legislature's omission of "sexual orientation" from the categories protected by the province's anti-discrimination statute was a violation of the Canadian Charter of Rights and Freedoms. With one justice dissenting, the court further ruled that the remedy is to read "sexual orientation" into the legislation rather than to invalidate the legislation altogether (Vriend v. Alberta). The Supreme Court had already determined back in 1995 that "sexual orientation" was a protected ground in the Canadian Charter of Rights and Freedoms (Egan v. Canada).

Colombia's Constitutional Court ruled March 26, 1998 that private religious schools cannot ban gay students. The same Court ruled further September 10, 1998 that a 1979 law allowing for the firing of openly gay teachers was unconstitutional.

NO ONE SHALL BE SUBJECTED TO ARBITRARY INTERFERENCE WITH HIS PRIVACY, FAMILY, HOME OR CORRESPONDENCE, NOR TO ATTACK TO HIS OR HER HONOR AND REPUTATION
(UDHR, ARTICLE 12)

South Africa's highest constitutional court ruled 9th October 1998, that laws which criminalize sex between men were unconstitutional because they violated the right to privacy and affected the "dignity, personhood and identity" of lesbian and gay people.

In Texas, United States, Houston police arrested on September 17, 1998 two adult men for engaging in consensual "homosexual conduct" in the privacy of their own bedroom. The men face charges under the state's 119-year-old sodomy law. Such laws exist in almost half the American states, but prosecutions are rare. However, this case demonstrates these laws can be arbitrarily enforced. Even without prosecutions, the Texas sodomy law has stigmatized and damaged lesbian and gay lives. In 1997, a supervisor for Texas's Child Protective Services agency (CPS) removed a three-month-old baby from lesbian foster parents, saying "Homosexuality is against the law and CPS staff were knowingly condoning it." The Texas case is extremely similar to the Toonen case (Toonen v Australia), where in 1994 the United Nations Human Rights Committee (UNHRC) ruled that Tasmania's sodomy laws were unacceptable because they violated the right to privacy, and because they discriminated on the basis of sexual orientation. The UNHRC based its decision on the International Covenant on Civil and Political Rights (ICCPR). The United States has also ratified the ICCPR, and is bound by its provisions. Less than two months after the Texas arrest, the Texas Supreme Court overturned its sodomy laws as unconstitutional. About 20 states still ban sexual relations between consenting adults of the same sex.

EVERYONE HAS THE RIGHT TO SEEK AND TO ENJOY IN OTHER COUNTRIES ASYLUM FROM PERSECUTION
(UDHR, ARTICLE 14)

In Germany, Mariana Cetiner -- a Romanian lesbian who was arrested and sentenced to serve a three-year prison term for merely asking another woman to have sexual relations with her -- was reportedly granted refugee status in October of 1998. Mariana's case was the focus of an international human rights campaign, resulting in an official promise of a Presidential pardon in January of 1998, followed by her actual release (after considerable additional pressure) two months later. Despite Mariana's release, the laws under which she was convicted remain in the books in Romania, punishing homosexual acts "committed in public, or causing public scandal," with one to five years' imprisonment, and criminalizing "inciting or encouraging a person to the practice of sexual relations between persons of the same sex, as well as propaganda or association or any act of proselytism," with the same punishment. In the meanwhile, the

new German government has promised to create better legal protection for gay and lesbian asylum-seekers and binational couples in Germany.

In Sweden, the government set a dangerous precedent in settling an important asylum case involving a gay man from Iran. The government found that in Iran, homosexuals do not face persecution solely on the basis of their sexual orientation, but only on the basis of the practice of their sexuality. The Government further claimed that the death penalty for sodomy is no longer enforced in Iran, despite reports to the contrary. This precedent may be used to expel a number of gay Iranians from Sweden, to face possible imprisonment or death at home. Sweden explicitly includes gays and lesbians as a protected category in its asylum laws, however, the authorities' interpretation of the term "well-founded fear of persecution" has in practice been extremely restrictive. The term is reportedly taken to require each applicant to produce court documents from their home country demonstrating that she or he is currently under legal investigation for homosexuality as a criminal offense.

EVERYONE HAS THE RIGHT TO FREEDOM OF PEACEFUL ASSEMBLY AND ASSOCIATION
(UDHR, ARTICLE 20)

In Buenos Aires, Argentina, gay bars were raided twice during the month of October 1998 alone. In the first raid (October 2), about 40 persons were reportedly detained and at the end no one was formally charged. The second raid (October 22) occurred under the order of Judge Facciutto of the 1st Correctional Jurisdiction (Juzgado Correccional). More than 70 people were detained for an alleged infraction to the Law of Games and Prevention. At the time of the raid patrons at the bar where involved in a friendly bingo game with a bottle of Champagne for the winner. When the raid began, film crews from Cronica TV, Channel 26 America TV and Telefe were present and filmed everyone who was detained and rebroadcast those images with titles that read "SEX BINGO". During the raid, a TV photographer, shouted insults to the persons detained. The Sub-Superintendent for Police reportedly told the press that the raid was performed to stop a bingo game where the prizes included sexual relations with the winner.

30 September, 1998, a United States federal judge struck down as unconstitutional a disciplinary rule that prohibited Puerto Rico police officers from associating with lesbians and gay men. Police Regulation 29 stated that "it is a grave offense for police officers to associate with prostitutes, homosexuals, or other persons of dubious reputation." Police officers who violated this regulation risked official reprimands or even dismissal.

EVERYONE HAS THE RIGHT TO A STANDARD OF LIVING ADEQUATE FOR THE HEALTH AND WELL-BEING OF HIM/HERSELF AND OF HIS/HER FAMILY, INCLUDING FOOD, CLOTHING, HOUSING AND MEDICAL CARE AND NECESSARY SOCIAL SERVICES...
(UDHR, ARTICLE 25)

In Paraguay, persons living with HIV have been denied access to free medications by the National Program to Fight Against AIDS. The Program provided free medications since 1997, but in July of 1998 the provision of free medications was canceled, in a decision by the Ministry of the Treasury not to release any more funds. Government officials cited a reduction in mortality rates due to AIDS -- which paradoxically could be linked to the medications being provided -- and a subsequent increase in patient load, as reasons to justify their decision.

In Thailand, local activists demanded September 4, 1998 that the United States' administration stop pressuring the Thai government into amending its pharmaceutical patent law. The petitioners called on the United States to allow other manufacturers the right to produce expensive patented drugs and to allow them to be sold at considerably lower prices. Activists cited as an example the cost of a yearly treatment of Fluconazole, which averaged 100,00 baht (about US $2,500), and was out of range of the average Thai family. One of the demonstrators remarked that "in the near future, a number of new drugs are going to be invented for HIV/AIDS treatment. If such law is passed, we won't be able to obtain these drugs at cheap prices. [..] What should the government think of first trade aspects or people's lives?"

EVERYONE HAS THE RIGHT FREELY TO PARTICIPATE IN THE CULTURAL LIFE OF THE COMMUNITY
(UDHR, ARTICLE 27)

In India, members of the right-wing Shiv Sena party organized a series of demonstrations and violent attacks against theaters showing Deepa Mehta's critically acclaimed lesbian-themed film "Fire". On December 2, 1998 about 100 members surrounded theater managers in Bombay, prompting distributors there to suspend showings of the film, which they claim is a direct attack on centuries of Hindu tradition and an affront to the institution of marriage. The next day, a smaller group of about twelve Shiv Sena protesters smashed mirrors and windows, tore down posters, and shouted anti-"Fire" slogans as they rampaged through the lobby of a cinema showing the film in New Delhi. Fearing further violence, many cinema managers have taken these incidents, coupled with additional attacks on theaters in Bombay, as cues to stop showing the film. Meanwhile, the Information and Broadcasting Ministry of India has taken the film out of release and sent it to the official Censor Board for reconsideration. A coalition of filmmakers and organizations decries these acts of "cultural terrorism", while the director, Deepa Mehta, demands safeguards assuring the public's right to see her art without fear of violence or intimidation.

Last year in South Korea, after thousands of hours of careful preparation by organizers to legally bring together some 85 films from around the world, local government authorities from Seodaemun District in Seoul declared the First Seoul Queer Film and Video Festival an illegal event on its opening day, September 19, 1997. Officials threatened to levy on organizers a 20 million won (then approx. US $22,000) fine and 3 year jail sentence, as well as seize all screening equipment and film material. In the face of authorities who deemed films with homosexual themes "not relevant to the emotional life of the Korean people", the festival organizers renewed their commitment to demand reasonable censorship procedures and hold a public event. This past November, the First Seoul Queer Film and Video Festival drew to a wildly successful close, drawing an audience of some 8,500 people. Δ

You and Your Gynecologist

Will My Neo-Vagina Fool My Gynecologist?

SHEILA KIRK, MD

(This is part one of a two part series dealing with the gynecologic concerns of the New Woman.)

Will my neo-vagina fool my gynecologist? This question is often asked of me and I assume other GRS surgeons. It is a legitimate question and one that deserves to be answered honestly and thoroughly, although I am afraid many of you may be disappointed in the answer. While both the exterior and internal appearance of the neo-vagina can be constructed with a near to authentic appearance by skilled surgeons who are trained and experienced in (SRS) surgeries, the neo-vagina will have differences, some subtle some not so, when compared with born-female genitalia. These differences can be observed and detected by a trained gynecologist.

My experience in reconstructive genital surgeries for Genetic Females, including vaginal repair and reconstruction, as well as the gynecologic examinations I have performed on over 400 post-op MTF's (some my own surgical patients and some operated on by other GRS surgeons) gives me a refined knowledge on the differences between the born-female vagina and the neo-vagina that has been created for you. I would like to share these differences so that you are more aware of your body and are not startled if your gynecologist asks you unexpected questions.

The vulva or pudenda, terms applied to the external anatomy, in many

instances are quite creditable as constructed by the surgical techniques used by most of us nowadays. This is true, however, only after careful labial construction has taken place with either a one-stage or a two-stage GRS procedure. Many post-op patients I have examined have been very near to authentic with no one particular surgeon being responsible for such desired results over another. But in quite a greater number of other patients, the structures of the vulva and perineum are not authentic enough either in placement or in appearance, and would cause an experienced examiner, a trained gynecologist, to blink! Frequently, the perineum is too broad and rides too high. The labia majora are not passable and the labia minora are diminutive or absent. Scarring can be seen around the urethral meatus (the external opening to the urethra) and the clitoris, if present, is often too large and ill positioned above the urethral opening. The vestibule, as this area is called, is often far too large. If no labial construction and hooding of the clitoris has been done (which is the case in 4 out of 10 of GRS patients having only a part of the 2-stage method), the whole appearance is flawed and the doctor is immediately aware something is amiss.

At the vaginal opening there should be an intact hymen or the remnants of a hymeneal ring that was broken with first sexual experiences as it is in the Genetic Female. These very distinct remnants are not created in surgery for the neo-vaginal entrance. Rarely they are absent in the Genetic Female Vaginal walls known as vaginal mucosa, have a very characteristic appearance. The color is of a red brown hue and appears velvety. It has numerous ridges extending from the midline to the outward walls, and rather deep furrows that lie between the rugae. These structures are most prominent at the vaginal opening and lessen in number and prominence as one looks to the top of the vagina. With penile skin and other graft material, scrotum or surface skin, the tissue is pale and quite flat very distinctly different from the tissue of the Genetic Female. Using a speculum, as one looks to the top of the vagina in the Genetic Female there is very prominently the cervix, the mouth of the uterus, projecting down into the apex of the vagina. It is quite characteristic in appearance with an opening called the cervical os, and, if probed, a fine instrument can be passed through it into the interior of the uterus. In the New Woman, most surgeons make no attempt to create a cervix with the glans portion of the penis (whether they utilize a one or two stage procedure) the neo-cervix will not be able to

"...IF YOUR GYNECOLOGIST DOESN'T DETECT SOME DIFFERENCE IN YOUR NEO-VAGINA WHEN COMPARED WITH A BIRTH VAGINA, YOU NEED TO FIND YOURSELF A NEW GYNECOLOGIST..."

be probed as it can in a genetic female.)

The gynecologist will want to perform a biannual examination and often combines a rectal examination with this. In that exam, the doctor will not feel the uterine fundus and/or ovaries, because there are none. If questions haven't been raised in the examination by now, they certainly will be with this part of the evaluation.

I share the above not to upset but to educate. Since I am frequently asked about this and since I have heard, read and observed many misconceptions surrounding this topic, I felt the strong need to inform you of the differences in your new anatomy when compared with the birth anatomy of the Genetic Female. It will help you to avoid possible embarrassment when visiting your gynecologist for the first time. I have heard claims that New Women have fooled their gynecologists and some have been very adamant about insisting this is so. My comment to is that, if your gynecologist doesn't detect some difference in your neo-vagina when compared with a birth vagina, you need to find yourself a new gynecologist, because this physician is not giving you a thorough enough examination to detect possible serious health complications!

You do need a periodic gynecologic examination now that you are post-operative. You need the full evaluation with a Pap smear because of occasional reports in the medical literature of vaginal cancer in the Post-op woman. You will also need to get a PSA because your prostate is NOT removed during the GRS surgery and there are occasional reports in the medical literature of prostate cancer in post-operative MtFs. You should receive both a vaginal and rectal exam. In addition, 2/3rds of new colo-rectal cancers are diagnosed by that rectal exam. A simple test for occult blood, done at that time, can aid immensely in diagnosis of gastrointestinal disease sometimes of major concern. You can have your yearly gyne exam coupled with a general medical examination and full laboratory testing. This is all so very important to maintain your health and perhaps avoid serious health concerns. Don't try to fool your medical care provider. It's really not such a victory, not when you could be the loser is so many ways.

Next issue, I will provide you with insight on what to expect during your first gyne examination and the questions you should ask your gynecologist. Δ

Sheila Kirk, MD recently made Trans-history by forming the first Transgender Surgical & Medical Center (TSMC Center) developed and directed by a Trans surgeon. In addition, Dr Kirk is the first Trans-surgeon performing MTF GRS surgeries, breast augmentation and related surgeries. Together with her partners she also performs rib removals, male pattern baldness correction, craino-facial feminization, body and facial contouring and corrective procedures. You can receive more information about the TSMC Center or ask Dr. Kirk questions on your treatment and care, by contacting her at TSMC@aol.com, by phone (412) 781-1092, fax (412) 781-1096 or snail mail: TSMC P.O. Box 38366, Blawnox, PA 15238.

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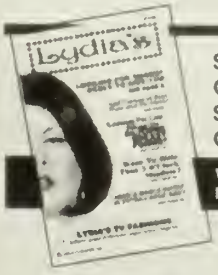

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SEE PAGE 38 TO FIND OUT HOW TO PLACE A PERSONAL LISTING.

CyberSpace, Crossdressing & Dreams

Gianna E. Israel
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Gianna E. Israel welcomes questions from transgender men and women, as well as careproviders. Her contact information is listed at the end of her article.

Dear Gianna:

Recently, in my support group, the term "crossdressing" was used to describe a group member's activities. That sure didn't seem right to me. That is because the member of our group is a transsexual female, and is becoming her womanly self. She now lives as a woman most of the time, except at work. What is your opinion on the usage of the word crossdressing? Also, how come members of our community have so many different ways of describing people and their activities. Why do we make things so difficult?

Roz from Orange County

Dear Roz:

It would seem that if a MTF transsexual was getting dressed for her day, she would simply be getting dressed just as any other woman does. I doubt any special term needs to be applied to that, although the term "crossliving" is sometimes used to describe someone living as a woman *full-time*.

We, are trying to define ourselves the best way we can. Have you ever noticed how nearly every book providing information about transgender persons will have a definitions section?

These are usually located in chapter one, and are the author's attempt to define for his or her readers what a term means. Sometimes an author defines existing terms or common knowledge. Other times, however, an author may add his or her own ideas to terms. Occasionally an author will cleverly change terms to support a political agenda.

The landscape of gender politics is constantly changing. Ask yourself some questions. Who holds the power to define who we are? Who decides whether our actions reflect needs or just a lifestyle? Do we allow others to portray us in a deprecating or pathological manner? These questions all lend insight into why so many descriptions and acronyms portray who we are and what we do.

Dear Gianna:

Presently I am a 45 year old man, however, since the age of three I have been aware that I am a transsexual. I wish I could be a woman! I have found the Internet to be a safe place because no one can see me and I can be who I am. I feel ashamed and embarrassed about my situation. Meeting someone face-to-face and talking about my feelings is something I will never be able to do. I am frightened to death about letting another living soul know that I am transsexual. I know that it is irrational to be ashamed of something I have no control over, but that is the way I am. How can I deal with my feelings? I know I will never be able to come out of the closet like others!

Tina in Cyberspace

Dear Tina:

Your dilemma sounds very disconcerting and painful. It must feel very frustrating to be so isolated in your daily life, although socializing with others in cyberspace is a good place to begin overcoming your feelings of fear, shame and embarrassment. Perhaps the best thing you have going for you right now is the fact that you were able to ask for help. A large proportion of people who come out to of the closet these days often are approximately the same age as you and have similar life experiences. As you explore transgender cyberspace take the time to ask others how they dealt with the many feelings associated with coming out. Perhaps, if you talk to a cross-section of people, you will come to realize that there are a variety of unexpected positive aspects to coming out that individuals did not initially expect exist before they came out.

One important point that I frequently emphasize with people who are in the

coming out process is the fact that shame and fear are neither irrational nor bad. These feelings are protective mechanisms that up to this point have kept you safe. I also doubt if you are truly helpless. A completely helpless person would not have even risked exploring transgender cyberspace. You have more courage than you realize. I would however suggest you occasionally examine whether taking additional steps out of the closet is worth the risk. After all, do you really wish to continually live under such pressure? It must be a terrible burden to live with so much shame and fear, while at the same time not getting your whole needs met as a human.

One of the safest ways to meet another transgender person would be in a private seating, or low key public place. While building up the courage to actually meet, its okay to tell the individual you feel nervous about meeting. You will find that most transgender persons are familiar with your feelings and situation. It is also probable that you can ask permission for the meeting to be on a first name basis. Whatever you choose to do please be certain to follow through with meeting your new friend once arrangements have been made. Nobody likes investing his or her time helping another and then being stood up.

After exploring your fears about coming out with others, if you decide that coming out isn't yet right for you, be careful with that decision. It's generally not a good idea to limit yourself by making what you believe are permanent decisions. After all life's situations are often temporary or changeable. You, as well, may one day decide you are tired of the heartache. Perhaps you may not want to live without knowing what you might have otherwise accomplished by coming out. Over time as you ponder these issues you might realize you have confidence and are worth the effort. This is how many people find the strength to ask for help in the first place. I have seen hundreds of people come out, and hundreds more meet other transgender persons in private, first-time meetings. Overall transgender people are strong-willed and independent by nature. You come from a historical background of persons willing to take chances and risks.

Dear Gianna:

I have a very distressing question. I recently began living as a woman after work on weekends. I love expressing my femme self. I am happy doing so. However, my local therapist believes me to be making a very bad mistake. Up until recently he was supportive of my living a bi-gendered lifestyle. That all changed when I told my therapist I had never dreamed about being a girl or woman.

Over the past few months I had asked my therapist to send me to a doctor for hormone treatment. He assured me that he would once I was certain this was the right step. But, when I told my therapist that I had never dreamed of being a woman in my sleep he became mean. He started asking me very strange questions. He wanted to know if I ever dreamed of being a young girl when I was growing up. I didn't answer his questions because I felt I was being punished for being honest.

Signed,
Honest Heather.

Dear Heather:

It is concerning to hear that your therapist denied you a hormone recommendation based on this single factor. Unless your therapist had additional reasons for saying that you were not an appropriate candidate for hormones, it appears as if you should not have been denied. Your letter is actually one among many I have received from people who have questions about their dreams. Frequently my clients have shared a variety of experiences from their subconscious dream world.

In an informal survey of past clients, I have observed that a person's dream contents are not an accurate indicator of his or her past experiences, current circumstances or gender identity. A variety of transsexual individuals dream of their intended gender role before transition; however just as many do not. Additionally, some crossdressers may dream of being a member of the opposite gender; however, the vast majority were relieved to find themselves intact once awake. Surprisingly, an amazing amount of subconscious material is resolved during a person's dream states. Often such material represents issues that people do not have a lot of time to deal with during waking hours, or that a person may ignore or believe don't exist.

Heather, now that you are living as a woman part-time, if you do not dream of being a woman don't feel left out, because you are not alone. I have found that many transgender persons continue to dream of themselves in their birth gender long after they have transitioned. The most important thing you can focus on is to define your conscious world, and use that to manage your present life and get your needs fulfilled. Your nighttime dreams will become more congruent with your daytime experiences. This will happen most likely when you least expect it.

As a final comment, I suggest that you tell your therapist that you feel betrayed because he went back on his word. If he cannot provide you a reasonable explanation for his actions, beyond unfamiliarity with gender issues, it is time for you to look for a new therapist. Trust is an essential component to any therapeutic as well as business relationship. Your not dreaming en femme is not an appropriate reason for denying you a recommendation for hormones. As well, be advised that having a bi-gendered or transgender identity is an integral part of an individual's core identity, it is not a matter of lifestyle.

Dear Gianna:

For the past few months I have been involved with a transsexual woman, Cynthia. I am also a transsexual. We are both pre-operative and not interested in dating men. So, we became lovers. We consider ourselves lesbians, and our friends accept us as a couple. Life would be okay, except that Cynthia's parents keep trying to break up our relationship. Her father thinks our being together is a bad idea. My girlfriend's mother keeps saying that being transsexual lesbians is very unrealistic.

Cynthia's mother recently asked a very weird question. Why would her daughter go to such an effort to be a woman, and then become involved with another woman, much less a transsexual? My new "mother-in-law" has also tried to pick fights with me. She believes I intend to destroy her daughter's life by leaving as soon as I get my surgery. How could that be true? I would never hurt my girlfriend that way. I sometimes think though that my girlfriend might leave me for a man. This is because she wants to try having sex with a man after she gets her surgery. What advice do you have for my situation? I feel worried. Cynthia says that we will be together forever, but her parents are doing a good job tearing us apart.

Amy
in Birmingham

Dear Amy:

Your new parent's-in-law attitudes and assumptions regarding transsexual persons sound frustrating for you. Clearly, you and Cynthia have a major task at hand in providing them correct information about gender identity as well as sexual orientation issues. The fact is numerous transgender women seek lesbian relationships. Over the years I have noticed that approximately 45% of my transsexual women clients are also lesbian-identified. For the sake of diversity, a fair proportion or about 35% of FTMs or new men seek gay relationships.
In this particular situation, your mother and father-in law need to receive correct information about gender identity and sexual orientation issues. Has the meaning between gender identity and sexual orientation been explained to them? Briefly, sexual orientation indicates sexual attraction, whereas gender identity indicates how a person feels inside and presents him or herself to the world. Additionally, the future of your and Cynthia's relationship partly depends on how much influence each of you are going to others to have over your relationship. This is an issue that plagues transgender and non-transgender issues alike. A daughter or son needs to inform his or her parents that meddling within the relationship will not be tolerated.

Is it also possible for you to be more assertive when talking with your in-laws? You can do so by stating you do not appreciate your mother-in-law making negative statements about your character. Encourage compromise and invite her to listen to your reasons for being in a relationship with your girlfriend. Listen closely when your mother-in-law speaks. It very well may be that the majority of her accusations involve a fear of losing her daughter to anyone, not just you. Sometimes it is impossible to address another person's fears, however listening is always a good start. Once you see what patterns of behavior and coping mechanisms are used by Cynthia's mother, ask Cynthia how she deals with her mother's behavior.

It may come as a surprise to you that one of your mother's in law fears actually has a basis in fact. Relatively large numbers of transgender persons do change relationships after having genital reassignment surgery. However, just as many people retain a relationship initiated before surgery. As you are aware, having new genitals opens up the potential for new sexual experiences. People want to know how their new equipment works. Perhaps the best way you can manage your own concern would be to ask Cythia how she would like to handle this situation. Is individual exploration possible without threatening or invalidating your relationship? Or, would it be possible for both of you to share an outside sexual experience with each other and a third partner?

The relationship concerns you expressed are important. They address the subject of communicating and building alliances. Having a transgender identity means that a person needs to become experienced at building alliances with people, within relationships as well as outside. You can do this by encouraging people to respect diversity in other identities and needs. Be prepared to inform people that respecting diversity does not mean a person has to entirely understand anothers differences. Finally, you are not always going receive immediate acceptance from your new parent's-in-law, own family or friends. However, do not let this deter you from keeping up the good fight of educating others about gender issues and yourself. As well, do not give up on what you have already invested in your relationship with Cynthia. Δ

GIANNA E. ISRAEL has provided nationwide telephone consultation, individual counseling, and gender -specialized evaluations and recommendations since 1988. She also provides expert services in child-custody and legal-forensic mental health cases. Ms. Israel is principal book author of Transgender Care with Donald Tarver, M.D., (Temple University Press/1997); and writes Transgender Tapestry's "Ask Gianna" column. She is a HBIGDA member. Contact her at (415) 558-8058, at PO Box 424447, San Francisco, CA 94142, or via e-mail at Gianna@counselsuite.com. Her library is at (http://www.counselsuite.com)

A FANTASY COME TRUE

MELANIE MATHIS

On Saturday Oct 17, a fantasy I've had for 30 years came true. I went out in public dressed en femme. It was exhilarating to say the least! And I wasn't nervous for one moment.

"She's the most important person in my life. For over 20 years she's been my wife, my lover, and my best friend. I can't envision life any other way."

Thanks to Delta Omega (DO) support group, my adventure was pure enjoyment. I've been crossdressing for nearly 30 years and have been a member of DO for the past two. I didn't know that these organizations existed until I stumbled across an article in the newspaper. It wasn't until then that I learned cross-dressing in public wasn't illegal and the Gender Police would not arrest me. Knowing that removed 50% of my fear. The other 50% was removed by attending my support group meetings, seeing other CDs and hearing about their experiences.

None of this would have been possible without my wife and the Wives/ SO Support Group. We've been married for a long time and my wife only "tolerates" my cross-dressing. Over the years, aquiring every incremental piece of woman's wear has been a battle with her. The first battle with panties, then pantyhose, then briefers, and so on. "Where's it going to stop!" she demanded. Even shaving my mustache was a major offense.

The Wives/SO Support Group has helped us immensely. It provided my wife with a sounding board, a place to vent her anger. Then, she was able to calm down and see things from a different perspective.

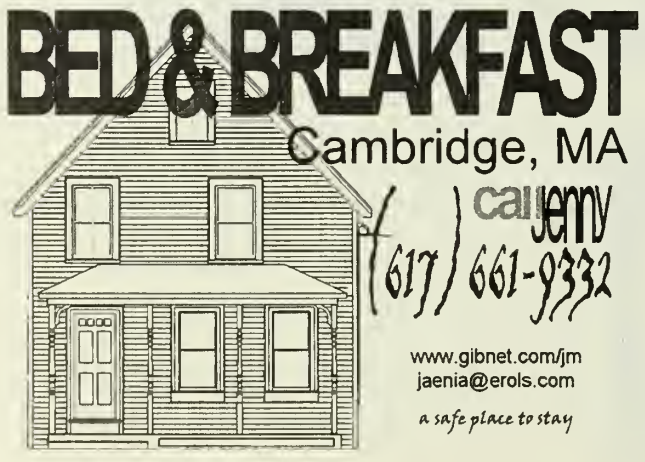
However, don't think getting your spouse or SO to the support group will be a walk down the yellow brick road. I never questioned the solidity of our marriage until after my wife went to her first support group meeting. After that group we ARGUED and ARGUED! After the second meeting we argued again! After the third meeting we didn't argue, we just had a weekend of cold war. Somewhere after the fourth support meeting and her 20th phone call to friends, we stopped the arguing and started dealing constructively with "my problem".

You probably think this article is about my fantasy come true. It's not primarily about me going out in public dressed en femme. It's more about having my wife's support and understanding. After all, if she can give me understanding and support, going out en femme in public is easy. She's the most important person in my life. For over 20 years she's been my wife, my lover, and my best friend. I can't envision life any other way.

I can't measure the amount of positive emotion I feel today when she helps me pick things out. She can now tolerate, (notice I didn't say "enjoy"), seeing me dressed and will offer me constructive help. "You can't wear that color lipstick, you're not a teenager anymore! You need something darker, more subdued", "Your breasts are too small and too high for someone your size."

For Valentine's Day she gave me a white lacy bra and for our Wedding Anniversary an expensive floral silk dress. I didn't ask her for these. Her help and gifts brought me to tears. This is far more emotional and exhilarating than my first public appearance, en femme.

Life for us is not a bed of roses. We have to put more effort into it, to conscientiously work at it. For example, I wanted to go to my DO meeting en femme. She started getting stressed out about 4 days before the meeting. Friday night after the kids were asleep, she helped me with my hair, all the while telling me "I don't like this, why do you have to do it!" I packed my gear in the trunk of the car Friday night so that the kids didn't see me pack on Saturday. That afternoon, before leaving the house she was near tears. "You've got a wife and 2 kids, don't you care? You packed your bra? You'll get killed, they kill perverts in Dallas. Got your (femme) glasses? Promise me you won't go walking all over the streets of Dallas, that you'll stay with the group.



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Do you have a pair of navy pantyhose? You make such an ugly woman. Don't you have any pride? Got your earrings ? Please don't get killed. Did you remember to take a razor? etc." She finally concluded with "Have a good time!"

I love my wife.

The next morning she was cold to me. At noon she fired, "I never wanted this kind of marriage!" By the evening, she's warmed back up and we're both on good terms. But as she warms up, she does point out that going out in public will take some more adjustment on her part and don't be surprised if we have to go through this all over again next month. Its not easy street, but it's definitely getting better.

Keep in mind, it won't help anyone if there are no support groups for wives and SOs. We need to make available meetings for our loved ones. Even if your partner already supports you, she /he still needs to be there for the others who need support. It took many months for my wife to make that first phone call and after she did, we argued, she cried, "I've never been so humiliated in all my life, talking to a total stranger about my husband wearing woman's clothes!" Even after additional calls, it was several more months for her to get up enough courage to go to her first support meeting.

The bottom line is this: you might go though several WWII scale arguments with your spouse to attend a support meeting, but in the long run you could both end up winners. We haven't crossed the finish line For all I know, the finish line is probably a moving target. But I tell you, as you and your spouse cross the hurdles together, the rewards can be immeasurable. Δ

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TRANSEXUALITY AND DUTCH LAW

LEGISLATION IN THE NETHERLANDS

MRS. HENNIE VISSCHER,

Humanitas Working Group
on TransSexualism
and Gender Dysphoria

The first sex reassignment surgery in the Netherlands took place in 1960. There was no penal code preventing such procedures, but when the Ministry of Justice became aware of the operation debate over the future legality ensued. After ten years of discussion during which SRS was banned the procedure was legalized and is currently undergone by approximately 200 people a year.

It was possible to change one's birth certificate until 1974. The High Court of Justice then declared that birth certificates must reflect birth sex, and could not be altered unless a mistake was made at the time of birth.

Eleven years later, in 1985, Holland followed Sweden, Germany, and Italy as the fourth country to allow for a registered sex change (under section 29a of the Dutch Civil Code) given several conditions:

1. The TransSexual is not married.

2. The TransSexual has demon strated a long-term conviction that s/he belongs to the opposite sex.

3. The TransSexual has under gone the necessary surgeries.

4. The TransSexual can never procreate.

At the time of registration it is also possible to change first names.

It was not easy to pass this bill through Parliament. The opposition was characterized by one conservative MP urging his colleagues to vote down the bill because young men would declare themselves TransSexual in order to be freed from military duty.

According to the Dutch Law it is also possible for foreigners to register a sex change when they live in the country for over a year. The problem then arises as to whether they can be certain their home country will recognize such a registration, and then allow for marriage. Such was an issue of case law before the Rotterdam court:

A woman with both Dutch and Israeli citizenship, born in Indonesia, underwent a male to female operation in 1973. Later, when living in Israel, the authorities there recounted she was indeed unmarried, which allowed her to change her first names. In 1978 she married in England, but the Rotterdam court dissolved her marriage in 1984 because the registration did not take into account the Israeli corrections to her Indonesian birth certificate. She then went to Switzerland and married the same man. In 1987 she petitioned the Rotterdam court for a reassignment of her birth certificate. The court accorded, saying such a request should only be refused if the effect would be that two persons of the same sex would be married.

To salve the wounds of lesbian and gay couples, a new section of the Civil Law was added January 1, 1989. It made possible the registration of partnership of same sex couples in town hall, the same as heterosexual marriage registration. The registered partnership allows for all the rights and duties of marriage, such as pensions, parental authority, et cetera.

Understandably, we in Holland are generally very content with the Civil Law, and hope that in the future all TransSexuals the world over will enjoy the possibility of accurate passports, driving licenses, and legal marriage/partnership. Δ

"ACCORDING TO THE DUTCH LAW IT IS ALSO POSSIBLE FOR FOREIGNERS TO REGISTER A SEX CHANGE WHEN THEY LIVE IN THE COUNTRY FOR OVER A YEAR."

How My Friend John Was Murdered Twice!

How my friend John was murdered twice

by Dr. Max and Jeff Shevlowitz

At the beginning of the film The Brandon Teena Story, we see the tombstone of Brandon, an individual who presented as a male, insisted on being referred to as a male and seemed to want to be accepted and thought of as male, being referred to as a daughter and sister. After death, Brandon had no say in the matter. The death was a violent murder, shot at close range. It reminded me of my friend John. Too much.

"... A desert city man was fatally shot ... "

John's murder occurred on Friday, October 31st, 1986. The newspaper accounts appeared on the following Monday. By then, I already knew about it. John and I had been friends for seven years. I had met him just before his eighteenth birthday, when he could start taking male hormones. Although I was two years his senior, he began taking hormones before I did. A year later, when he was 19, he had chest surgery, again before I did. Though younger in years, he was wise in many aspects of daily living. I looked to him as a brother, mentor, and my best friend.

I was to have visited him, his fiancee and her little girl that Halloween. We had been planning my visit for almost a month and I was looking forward to seeing him. I was very disappointed when, only a couple of days before I was to leave, he called telling me it was not a good time to visit. That was very uncharacteristic of him. Over the past seven years we had helped each other through a major physical transition, rejection from others, poverty bordering on homelessness, failed relationships, and surgery. Through it all, I had never closed my door to him, nor he to me.

I had worried about his new relationship. Not because of his fiancee, but I had concerns about her estranged husband who had been in jail for two years and had recently been released. He was upset that his wife had asked for a divorce, and wanted the house and custody of their daughter. He saw John as the man who took that all away from him. Armed, he went to the house on Halloween night.

On the morning of November 1st, I received a call from John's sister, telling me of his murder. There was a part of me which could not allow myself to believe that he was really dead. On the phone, we consoled ourselves with the thought that, at least, he was reported as the man he was. There was no mention of his transgendered history in any of the newspaper accounts.

"11-2-86. The gunman and his 17 year-old son ... forced their way in and fatally shot John while he was taking a shower ... The pair then kidnapped the gunman's estranged wife and drove south in the van ... A police officer saw the van and pulled it over when he noticed a headlight was out ... The suspect climbed out of the driver's seat and pointed a handgun at the officer ... The officer fired several shots, hitting him in the arm and leg ... the suspect was listed in stable condition, authorities said."

The authorities also found John's fiancee in the back of the van, along with the body of another woman whom the estranged husband had killed to get the van in the first place. After the authorities found John's body, the suspect was charged with a double homicide, which, upon conviction, can carry the death penalty. Here was a man who had served two years in jail for an assault on a officer, was on parole for less than three months and had killed a woman for a van, kidnapped his own estranged wife and killed John.

For justice, I had to wait for the trial. At the time, I had no idea it meant that John could be killed again. He would be unable to say anything in his own defense, unable to protect himself in any way.

John's mother had gone to the coroner to identify his body. At best, it must have been an horrific sight. Shot while in the shower, or just coming out of it (depending on the newspaper accounts) bits of John, mixed with shattered glass littered the small bathroom. His body had fallen back into the shower, the water still falling on him as his blood drained out.

She asked the coroner to list John as male on his death certificate. He had been male his entire adult life, his friends and colleagues at school and

work knew him only male. Like Brandon, he made an effort to leave his past behind. His death certificate, a public record, would forever,, determine his gender, his own wants, wishes and desires completely irrelevant.

"11-6-86. Murder kidnapping takes a new twist."

When I saw the headline, my heart skipped a beat. I skimmed the entire article before finding out that the 'twist' referred to the discovery of the body of the woman in the van, not to any disclosure or discovery about John's past. I felt helpless to protect John or his memory. I wondered, not for the first time, if something could happen to me. What if I were a victim of violence? What if I were simply in an accident and could not speak for myself? Could my own history of being born female be a matter of public record, known to anyone, whether or not I wanted it?

I wanted to believe that the trial would be a straightforward prosecution. The accused had murdered two people, shot at an officer, kidnapped a woman and stolen a vehicle. John's personal history was irrelevant to any of it.

At the end of June in 1987, I learned how very wrong I could be. At the preliminary hearings, the defense attorneys demonstrated that they had been doing a little research.

"6-25-87. Slain 'man' was a woman.

Attorneys revealed that the wife's companion, known as John, was a woman ... John dressed, lived and worked as a man and had been reportedly taking male hormones for years. The relationship between the accused's estranged wife and John will play a key role in the defense...

According to the autopsy protocol ... external and internal female organs were intact, and the death certificate listed the victim as female. The sex of the slain person will become a pivotal point ..."

The coroner obviously did not honor the request to list 'male' on the death certificate. What is required for 'male' to be listed? Brandon, by the very virtue of his tombstone, will now forever be female. Despite John's wants and desires, both his birth and death certificates list him as female. If I die in any way which requires a coroner's report, how will I be listed, when I can no longer express my wishes, and even if someone expresses my wishes for me, might they still be ignored?

The defendant was smart enough to know how to delay a trial. He continued firing one court appointed attorney after another. Accused of two murders, he was allowed two attorneys. It took three more years before the trial began. The special circumstance of multiple murders could allow the jury to impose the death penalty, if they convicted him. Despite the turnover in attorneys, the defense kept the promise to make an issue of John's sex.

"Among the dead is a 25 year-old woman who used the name John and reportedly had taken male hormones for years. John lived as a man and had a beard, mustache and chest hair. "He only told very personal friends of the secret" his girlfriend added."

John had now become a woman, not only on a death certificate, but in a newspaper article. As article followed article, John's status changed, but not the way he wanted.

"John, who later was found to be a woman masquerading as a man, was taking a shower..."Your boyfriend back there - I blew him away," the gunman told his estranged wife."

I can't help thinking that the gunman did not know John to be anything other than a man, a man taking his wife, home and daughter. Once the story of John's past became known, though, it might be twisted to aid the defense. John had gone from being a man, to being a woman, to being a woman 'masquerading' as a man. Who John was and wanted to be was murdered again, the result taken and twisted to accommodate whatever plan the defense had to mitigate the special circumstances.

"... killed his ex-wife's transvestite lover in the heat of passion, so the crime is voluntary manslaughter, not first-degree murder ... when the defendant learned his ex-wife's lover - a woman taking male hormones and dressing as a man - wanted his daughter to call her Daddy, it was the final straw. "Would that make a reasonable man angry? It would make my blood curl," the defense attorney told the jury.

"and shot John, a woman posing as a man."

To me, it began to sound like they were making John out to be guilty of provoking the attack which ended his life. By posing as a man, 'taking' a real man's wife and daughter, he obviously posed an incredible threat to his girlfriend's estranged husband. Could I be seen as being the same kind of threat? Did the length of time matter? John had been a man in every meaningful way for seven years. That was not long enough. If it had been ten years, would that have made a difference? Twenty years? Thirty? Was there any magic number beyond which John, and by extension myself, would be safe? No matter what I accomplished in my life, would I ultimately be seen as 'posing' as someone I was not?

7-12-90. The defendant began suspecting, through phone calls after leaving prison in early 1986, that his wife's lover, John, was actually a woman. Intending to confront John ... burst in and found the victim taking a shower. "His worst fears are confirmed. This is not a man. This is an it," the defense counsel said.

"7-18-90. Lesbian lover led to rage slaying, defendant says. The defendant ... fired his shotgun in a rage after bursting into a bathroom and discovering that the lover was a woman. He said he pulled the trigger because a homosexual, by taking away his wife, "took my life." He insisted that he immediately realized that John wasn't a man."

The defense position became clear. By declaring John to be an 'it' something less than human, the defendant could not be convicted in the murder of two human beings. He could escape the death penalty if convicted.

I had debated about going to the trial. I wanted to see this man who could so easily destroy and murder and make excuses for it, essentially claiming the right to kill John. I wanted to see the person who had forever changed my sense of security about my past, however, I was afraid. Just seeing the accounts in the newspapers, altering the reality of John's life to suit their immediate needs, making him a woman, a lesbian, or an it, was too much for me. And my own fear increased. What control did I have of my own life? Watching Brandon's story brought back all these same fears, insecurities and questions. No matter what I did in my life, what I felt, expressed, or how I lived, it could be destroyed by events completely outside of my control.

"8-21-90. The jury found the defendant guilty of killing John, a transsexual ... they must now decide whether he should die in California gas chamber or spend the remainder of his life in prison without the possibility of parole."

For the first time, the term 'transsexual' was used to describe John. I found no consolation in it. He was still 'outed', with no possible control of the conditions or method. His friends, co-workers, fellow students all now had access to aspects of his life that he never chose to share. Even if nothing else about him had ever been printed, those four words after his name were enough to change the perspective, views and opinions of those who knew only John. By what right did the newspaper have to do that? Those four words had nothing whatsoever to do with the fact that Isaac shot him to death. It wasn't bad enough he killed John almost four years earlier. Now, because of him, the press was killing John all over again.

Almost three months later, the jury returned with the sentence.

"11-15-90. ...that the defendant ... receive the death penalty for killing his ex-wife's transvestite lover ... there he shot John, in the shower."

The only defense I had was to withdraw. I had to live with the secret, as did whomever would be my partner, no one else needed to know. I had to hide, blend in as thoroughly as possible, deny part of what made me the man I am and maybe, just maybe, I would be safe, able to find a modicum of peace. I found, to my dismay, that hiding is not blending.

I began to seek out that which I ran so far and hid so effectively from for so many years. I was able to pretend to myself that John's case was unusual, it happened many years ago, when people were not as savvy about transsexualism. Then I watched the movie about Brandon. All of the same questions came up. Can I really be safe? Do I really have control of the events of my life, and how I chose to be known?

I have found that I am happier when I don't live my life in hiding, fearful of being discovered. Yet, I am not 'out' either. I have no desire to be known as 'the one who was female birth assigned' or, worse, an 'it.' I am a person and am most at peace with myself when others accept me as such. And, I would prefer my transgendered background to remain private to the world at large, which is how most people treat their personal issues. There are now people I chose to tell about my past, but I want the choice to be mine. John never was given that choice. Brandon was never given that choice. I can't help wondering if the choice is, ultimately, mine. Is yours?

Newspaper quotes are from The Bakersfield Californian and The Desert Sun

AN ATTEMPT TO GET MARRIED

DR. TRACIE O'KEEFE, DCH

In February 1998 my partner Katrina Fox and I went to the Camden Registry Office, London, to arrange a marriage. We live in London as a lesbian couple, however, I was born male and it states male on my birth certificate; therefore, in law I should be entitled to all rights and privileges afforded to males in British society, which includes the right to marry a woman.

British law does not presently give lesbians the right to marry. At no time did I represent myself to the officials at the registry office as a biological female because I was claiming my right to get married as a male. The officials were confused. I explained that although I may appear to be female, my birth certificate says male, and I was claiming the right to get married to Katrina. The wedding was duly booked for 11.00. am on 28th March, 1998.

I was then asked to attend the head office at Westminster, Marylebone Road, London a few days later to give notice of marriage between myself and Katrina, as required by law. The man I saw was a Mr. R. B., the Superintendent Registrar, who took the information that is normally required, which was to see a copy of our birth certificates. I also supplied a legal document containing a declaration of change of name for myself, which was countersigned by two solicitors who acted as commissioners of oath.

Coincidentally Katrina is adopted and also has a change of name document which was presented and accepted.

This man's attitude was hostile. He asked me if I could provide any further identification. I refused, telling him that I had complied to what was required of me by law in presenting a copy of my original birth certificate, and the legal change of name. I also explained to him that no matter how I may appear to him I was not, in this instance, claiming to be female. Since male was on my birth certificate, I explained to him

that the only thing he needed to concern himself with was my legal documents. I stated that he had no right to refuse me the right to get married as a male. I paid £20 as was required of me, took my receipt and left with the expectation that the marriage would go ahead as arranged.

The day before the marriage was due to take place, I went to the Superintendent Registrar's office at 3.00pm to collect the license that was needed to permit us to get married. He refused point blank to issue the license saying that he did not believe that the birth certificate I presented was mine and that he wanted more proof I was that person. I explained to him again that I had provided a legal copy of my birth certificate and a legal document of change of name, and that Katrina had presented exactly the same documents, even though he had never seen her.

I also told him that a precedent had been set at the Chelsea registry office on the 28th June 1995 when Tracie Ann Scott, who had a male birth certificate, had married a woman as a male, even thought she had a vagina and breasts and wore a full wedding dress. On that occasion she was only asked to produce her birth certificate. I reiterated that no matter what my physical or biological make-up was, if I had a male birth certificate I was entitled to marry a woman, and whether I had breast, ovaries or a penis was entirely my own business.

I further telephoned the solicitor who had prepared my change of name document and Mr. B. spoke to him over the telephone to confirm this had taken place. I challenged him that if he thought I was fraudulently presenting a birth certificate that was not mine, then the matter must be reported to the police. I then called the police and they attended the scene.

I explained to the police that this man seemed to believe that I was fraudulently in possession of someone else's birth certificate and that I was attempting to illegally get married with it. Mr. B. told the police that he did not believe it to be a fraud, yet he refused to issue me with the appropriate license of marriage He continually stated that he wanted more proof that I was the person on the birth certificate, but would not specify what kind of proof he wanted.

I asked him again in front of the police, if he believed the documents I presented were stolen or fraudulent and he continually said, as far as he was concerned, they were not. The police did not arrest me because they said they did not believe I was in possession of any fraudulent or stolen documents.

I stayed at the registry office until the close of business when Mr. Beacham still refused to issue the certificate. I also asked him to put his refusal in writing but he would not do so. The wedding was not allowed to go ahead.

I believe I was discriminated against because of the way I look even though I had a right legally to present myself any way I desired. The Superintendent Registrar was hostile and prejudiced and insisted it was his job to ensure that two biological females did not get married. I explained to him time and time again that I was not presenting myself, in this instance, as a biological female and my birth certificate still stated I was male, but he would not accept that. Our friends had arrived from different parts of the world and England to attend a legal wedding that the Superintendent Registrar prevented from taking place.

To clarify the facts so far:

1. Two people presented themselves for marriage I legally male by virtue of a birth certificate declaration and Katrina legally female by the same criteria.

2. British law does not presently permit a transsexual to change the sex on their birth certificate therefore I should legally not be discriminated against for appearing female

3. Two people presented exactly the same kind of documents: one birth certificate and one change of name document.

4. Katrina, the biological female, was not seen by the Superintendent Registrar and had her documents accepted as valid.

5. I, the transsexual woman, whose birth certificate still stated male, had been seen by the Superintendent Registrar and was discriminated against because of my looks.

6. All documents presented by both parties were legal and valid.

7. The Superintendent Registrar overstepped his requirement to ascertain a person's identity and right to participate in a legal wedding ceremony and allowed his personal prejudices to perpetrate discrimination against me on the grounds that I am a transsexual woman or transgendered person.

8. Having a male birth certificate prohibits me from getting married to a male in British law.

9. Having a male birth certificate, I was still prevented from marrying a female by a representative of the Crown.

10. Discrimination based on sex, gender or sexuality undoubtedly took place.

Three days later Katrina and I awoke to find there was a story about us in the News of the World. It was obvious to us that someone at the registry office had sold the story to the press and given them our private and confidential details. Of course the registry office denies this but there is no doubt that is what happened. The only people to be aware, at the time, of both my father's and Katrina's father's addresses were those at the registry office and the very next day, which was the morning of the proposed wedding, a reporter visited both our parents' homes.

Not only did the News of the World print incorrect and defamatory facts

about us but they also stole a photographic image from one of our books and reprinted it without the publisher's permission. The story told how I had turned up at the registry office the morning of the expected wedding all dressed up and ready to go and had gone berserk - even though this had not taken place. In fact, because we knew the wedding could not take place we had attended a large "Legalize cannabis" march that the Independent on Sunday had organized. And I can assure you that we had a much more mellow time than the News of the World reported that we did.

What did come out later is that I have been married to two men previously, using my dead sister's birth certificate and never sought a divorce before attempting to marry Katrina. However, at the end of the *Corbett vs. Corbett* judgment, which is the precedent used in British law to prevent transsexuals changing their birth certificates or getting married to members of their originally registered biological sex, it says: "There is no need for someone born biologically male to get a divorce from a biological male they have married because by British law the marriage was not recognized." I married both men because I was in love with them at the time and I have invited the British government to prosecute me for that, but they have declined my offer.

It took until November 1998 for Katrina and I to receivepermission from the British government to be married as two women, one with a birth certificate that said male, and was by British law unable to be changed to female. I had to get my mother to write a one-page hand-written letter to say she had given birth to me, which could have been a forgery because they never interviewed her or clarified the facts. Nor at any time was any medical evidence provided to determine what my true sex is. The whole affair was undoubtedly a fiasco driven by homophobia, transphobia and the untenable position that the British government had placed itself in by determining a person's sex by virtue of gonadal and chromosomal criteria only.

We released the following statement to the press on the week that it become apparent in the British newspapers that there were at least three gay men in the Cabinet, yet the British government still dumped pre-election promises for equal rights for all:

LESBIANS WIN EQUAL RIGHTS BY MARRYING

A lesbian couple wed on Tuesday morning (10th November) at Camden Registry office at 10.30am.
Earlier this year Dr. Tracie O'Keefe, 43, a psychotherapist, and her partner Katrina Fox, 32, a journalist, hit the headlines when the chief registrar of Westminster refused to marry the couple, even though O'Keefe's birth certificate records her as male. The original ceremony was canceled at the eleventh hour by the registrar who said he could not allow two women to marry.

It has taken 8 months for the Government to concede and allow the couple to marry as man and wife, even though Dr. O'Keefe, a transsexual, has lived as a female since the age of 15.

O'Keefe and Fox are angry that they have to suffer the humiliation as a gay couple of going through this ceremony in order to secure pension, inheritance and other rights automatic to heterosexual couples.

O'Keefe says: "It is insulting, after having lived all my adult life as a woman, to be forced to stand in front of bureaucrats and be referred to as 'he', 'Mr.' 'the groom' and 'husband' just to protect our financial and contractual futures. It is nothing less than abuse and an attack on my core identity as a lesbian woman. Many other countries no longer allow this kind of discrimination against transsexuals."

Fox adds, "We feel let down by Labor Government, which has backtracked on all its pre-election promises to gay people - To lower the age of consent for gay men to 16, the decision not to overturn Section 28 which prohibits the promotion of homosexuality in schools, or support the Sexual Orientation Discrimination Bill, which would outlaw discrimination against gays in the workplace. All Tracie and I want is the right for our relationship to be recognized in law - but for what it is - a lesbian relationship, not a heterosexual one."

In once again being very public about the intimate details of my life I seek to educate and inform, even to the extent of using myself as a human protest. I am aware that there are many healthcare professionals that think, because I am a professional healthcare provider, I should stay quiet and behave in a manner that would become tweed skirts, woolly jumpers and contrived images of respectability. This will never happen as I always keep in my mind the immortal words of Mother Teresa "I march for peace not against war".

Gay, lesbian, transsexual and transgendered people are often cited as being miscreants when they expose the prejudice perpetrated against them. I never expect to become mainstream. Katrina and I live our lives on the edge of reason in order to push forward the boundaries of acceptability - that is our life mission and being married does nothing more than give us pension, inheritance rights and the permission to switch off each other's life support systems when our proletariat spirit has flown - rights that we did not have as an ordinary gay couple.

Having this ridiculous piece of paper called a marriage certificate that now sets us apart from our other lesbian friends only makes us more determined to educate people to become aware of bigotry, sexism, and the shortcomings of the artificially constructed binary model of sex, gender and sexuality.

It is now possible for gay couples to have partnership rights in France and Spain's Catatonia. Holland is the only place in Europe where gay couples can adopt children jointly, but in Denmark, Greenland, Iceland, Norway, Sweden and Hungary couples can sign up at a registry office for most of the equal rights that heterosexual people take for granted. Δ

Dr. Tracie O'Keefe is a clinical hypnotherapist, psychotherapist and counselor at the London Medical Centre in Harley Street, a specialist in the field of sex and gender identity, and co-author of the book, Trans-X-U-All: The Naked Difference (ISBN 0952 9482 06). Web site http:// easyweb. easynet.co.uk/~katfox/

Freedom from the Scalpel:

Genital Surgery NOT Required for Legal Change of Sex

PHYLLIS RANDOLPH FRYE, ESQ.

FOUNDER AND
EXECUTIVE DIRECTOR, ICTLEP

Freedom From the Scalpel is about legal legitimacy without the pre-requirement of completing genital surgery. We of ICTLEP are rooted in the commitment that you should not "have-to-have" genital surgery just so society will allow you to get your legal life in order. A choice coerced or intimidated by others is not a choice.

It is my contention and my experience that there is too much peer pressure. You (pre-op, non-op folks) have many friends in the transgender community saying, "When are you going to have your surgery? When are you going to have your surgery? It's been three years, when are you going have your surgery? I'm having my surgery." And everybody's rushing around to have surgery. That's a lot of peer pressure.

If you could get your legal identification, legal passport, legal birth certificate, and other legal documents without undergoing genital reassignment surgery as a precondition, then would you? Shouldn't a person, in their own private thoughts, decide whether or not genital surgery is appropriate for them? Quite frankly, I don't care whether you have it or not. Once all the legal work is done, if you still want to have genital surgery, then please do. If you run into obstacles let me know -- I will try to smooth the way for you. However, what's going on in our society, in our medical community, legal community, families, churches and our peer groups is pressure to have genital surgery the result of which, for the most part, only ourselves and our sexual partners ever see. No one for sure will know if you had surgery. Now I personally can't do anything about most of those pressures, but I can do and have personally done something about the legal aspect. When people can't get their legal paperwork done they can't get their jobs, they can't get their insurance coverage, they can't take full possession of their life, UNTIL AFTER they've had surgery. Well, what are you going to do if you're not certain? Well, you're probably going to have surgery. You may be happy with it. If you are, then that's great. But what if you're not happy with it? Requiring genital surgery before allowing legal changes is putting the cart before the horse.

In August of 1993, I made a speech. It's titled "The Non-Op Transsexual: Clitoral Hypertrophy". And clitoral hypertrophy is essentially when someone, who is a male-to-female/female-to-female transsexual, who has had a bilateral orchiectomy, and has been on hormones for a long time, has developed breasts, and all the other secondary sex characteristics, has had electrolysis, etc. Due to the hormones, the long term irreversible hormone therapy, what some people used to call a penis that has reduced radically in size. And so what we have is a person with the brain sex of a woman and the gender presentation of a woman and between her legs (where society spends so much time worrying) is a hyperextended clitoris or clitoral hypertrophy.

Now in the case of our brothers the metoidioplasty has this similar outward appearance. With hormone therapy the beard comes, muscles bulk out, vocal cords thicken, etc. A hood over the clitoris has an incision and what others would call a clitoris enlarges and is now a small penis. They are in their brains, because the brain is our biggest sex organ. So, what is it between their legs? If they believe that they have an enlarged clitoris due to hormone stimulation, then evidentially and through a deposition it could be argued very easily while opposing an insurance company; or opposing a spouse in a divorce; or the opposing who knows what, that they're still women. But, if they instead insist that they have a small penis, and their doctor is willing to testify to this, then evidentially through a deposition it could be argued that they're a man. They have a small penis but they are men: it can and does work. It worked in the Baker vs Baker case. There were depositions, legal depositions where our guys swore up and down, under

intense cross-examination, that no, they didn't have female sex organs; no, they didn't have a clitoris; they never had a clitoris; but that they've always had a small penis. They never budged on that in one case or another.

If I were ever deposed, I would swear that I've always had a clitoris; it was merely hyperextended. There's a lot you can do if you're creative, and if your lawyer is creative and well trained. That's the secret: a well trained lawyer. I don't care how good a lawyer is in their special area of law. If they can't conceive of clitoral hypertrophy; if their eyes wince every time they have to call you by the proper pronoun; if they're stumbling all over this in their minds, they're not the advocate for you. Body language really does communicate to a judge. It also communicates to opposing counsel.

Dr. Louis Swartz (a contributor to this issue of Tapestry) is a professor of law at New York State University in Buffalo, New York. He presented a paper to the Harry Benjamin Symposium, September 7 through the 10th, 1995 in Bavaria, entitled, The Legal Responses to Transsexualism: Scientific Logic Versus Compassionate Flexibility in the United States and the United Kingdom. When I read this I was flabbergasted, because he took what I said and he put it in language that meant something to him. Now it doesn't matter what I think I say. What matters is what people hear. And I was so flattered when I read what he had heard. And it is the basis for what I'm fixing to show you.

Sex at birth: fact or prediction? Phyllis Frye of the International Conference on Transgender Law and Employment Policy, ICTLEP, asserts the designation of sex on a birth certificate (usually done in the United States by the physician) does not involve merely a statement of observed medical fact, as is usually assumed. It is more accurately seen as involving an implicit prediction, usually correct, based upon observed medical fact. The observed medical fact concerns the structure of neonatal genitalia as falling within a range of typically male or typically female. The prediction -- so often true that its contingent and probabilistic aspect has in the past not usually been recognized -- is that as the infant grows further into childhood and then into adulthood, there will almost always be a congruence between the anatomical indicia of sex (male and female) already noted, and an emerging subjective gender identity, yet to develop. One might therefore say, in cases of transsexual gender (here Swartz uses the word dysphoria), that in filling out an infant's birth certificate the physician made a mistake, a mistake in predicting the emerging congruence of psyche and soma. From this point of view revision of legal documents of a transsexual, such as a birth certificate, involves not a sex change but a documentary correction of an error, an error in prediction.

According to Dr. Swartz, "Ordinarily such predictions are so trustworthy that for practical reasons they can be regarded as statements of fact. It is only in cases where such predictions turn out to be wrong -- it is argued -- they should be corrected without any special need for apology. From this different angle of vision the original record contains what is now revealed to be non-negligent misstatement. Pragmatically interpreted, we are thus merely dealing with a correction of a relatively uncommon type of official documentary error. This would seem, then, no longer to present a direct conflict of a highly conservative position stated in the Corbett cases by others elsewhere."

In other words, according to Swartz, if you take this view, and if your doctor will adopt this view, and if your lawyer takes this view; and if she or he can convince the judge to take this view, then Corbett and all the cases that follow it, don't apply. You are not trying to fundamentally change anything. You're trying to make a mere correction.

I said to my doctor that I wanted to write a letter, and I wanted him to look at it, and tell me what he can sign and what he can't sign, what he can be comfortable with and what he can't. And so, I wrote a letter, and we talked about it on the phone. Then I made a few changes, and he signed it before a Notary. And with that sworn document and with a petition that followed the logic that I've already discussed, and with a lot of quotation of Dr. Swartz, and from the various proceedings, we got this order. It says that the judge understands that Phyllis Frye has never had genital surgery. In the order the judge essentially says, "I know you've never had genital surgery, I'm aware of that". But with that the judge signed the order. Obviously I wrote the order, but if he didn't like it, he would've changed it.

In the order is a recitation of court findings. The Court found that the petitioner has completed her long-term irreversible hormonal alteration. Long term is important. What long term is, nobody knows. Irreversible is very important. Again, what it means, the doctor essentially said that she's been on hormones for so long that it's rendered her chemically sterile. And if she went off the hormones she would have to have surgical intervention to take her back the other way. Obviously I'd have to have a mastectomy and other things. So, that's hormonal alteration. The court found that I was a complete transsexual female. And then the court went on to find that the original birth certificate listing Ms. Frye as a male has been revealed to this court to now be a non-negligent misstatement. And that the birth certificate should be corrected to read female. And therefore, the court deemed my sex to be female all the while knowing that I was non-surgical.

The point of this is that now we are all legal and now we are all free from the scalpel if we choose to be. We can, if we are clever, if we frame our arguments right, if we push our attorneys to do the right thing, and if we push our attorneys to understand. If you can't get an attorney to do the appropriate thing, to understand, to read or study the indicia and the nuances of trans gender conversation, then get another attorney. We can, in all of our states, come up with these. From now on, before you've had your genital surgery, yes, before, it should be a matter of course to have your birth certificate amended.

Before surgery, have your birth certificate amended. And then if you want to go on and have genital surgery, have it. It is then a real choice without legal coercion. Δ

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Photo: Loren Cameron ©1995

BLE A PURPOSE AS ANY

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(As published in the New Law Journal,
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On June 28th 1995 "Britain's first Lesbian marriage" took place when twice-divorced Tracie-Anne Scott married her girlfriend Tina-Louise Dixon. This was not, however, a set up for Gay Pride, Stonewall or Outrage. This was for real and took place in a real Registry with a real Registrar in attendance. It may be real - but is it legal? Well it is, because Scott, a 38 year old former merchant seaman, is a post- operative male to female transsexual. Registered at birth as a boy, Scott began living as a woman 7 years ago and, having undergone hormone therapy, underwent gender-reassignment surgery in 1993. Scott's legal sex status is however still that of male and it is that which enabled 2 'apparent' women to contract a legal marriage here in Britain.

Scott and Dixon's marriage is by no means the first same sex marriage to have taken place here, despite the newspaper headlines. For some years now transsexuals who identify as gay men or lesbian women have been taking advantage of the law's archaic approach to their sex status to marry their partners and take advantage of pension rights, immigration rules etc. This all seems very paradoxical within a legal system which does not allow heterosexual transsexuals to marry their 'other-sex' partners despite the fact that, as a general rule, it might be said that same-sex marriages are not legal, ever since the common law ruling in *Hyde vs Hyde* [1866]. Ratified into Statutory law, with the divorce laws of the Matrimonial Causes Act (1973) the, now classical, definition of what is meant by marriage in English law is that:

MARRIAGE MAY BE DEFINED AS THE VOLUNTARY UNION FOR LIFE OF ONE MAN AND ONE WOMAN TO THE EXCLUSION OF ALL OTHERS

In the 1990's it must be acknowledged that most of these requirements are no longer essential to the legality of a marriage. Arranged marriages have meant that some are not entered into voluntarily, adultery is not a way of guaranteeing the end of a marriage, and the divorce laws are such that life may mean a very short period. All that remains is the requirement that the partners are respectively a man and a woman, but does this mean the same as saying that they are male and female. Apparently not, in Scott and Dixon's case there was no doubt by anyone apparently that these were 2 females. The couple were not declared 'man and wife' but were declared by the Registrar to be 'legally married'.

The right to marry was removed from heterosexual transsexuals by the judgement of Ormrod L J in the now infamous case of *Corbett v Corbett* [1970]. The judgement in *Hyde v Hyde* ([1866] had not defined what was meant by the words "man" and "woman", notwithstanding Ormrod felt that as both a doctor and judge he was able to enlighten the law as to what these words meant.

Corbett v Corbett concerned the marriage of April Ashley, a male to female transsexual. On the breakdown of the marriage her husband petitioned for nullity on the grounds that I the respondent remained a male and hence the marriage was void and ii. the marriage was never consummated due to the incapacity of the respondent.

Ormrod decided the case on these two issues. As for the sexual identity of April Ashley, *Ormrod devised a test based upon three factors. Sex was to be considered through:* chromosomal, gonadal and genital fea-

tures at the time of birth. These were established as being "male" at the time of Miss Ashley's birth. However, rather than deciding whether she was then a man, Ormrod J. referred back to the decision in *Hyde v Hyde* and held:

Since marriage is essentially a relationship between man and woman, the validity of the marriage in this case depends, in my judgement, on whether the respondent is or is not a woman. I think with respect this is a more precise way of formulating the question than that adopted in para.2 of the petition, in which it is alleged that the respondent is male. (*Corbett v Corbett,* 1970: 48)

One of the problems with any analysis of Ormrod's judgement is that he constantly mixed the notions of "male and female" with those of "man and woman". For example he states in conclusion to this question:

the respondent is not a woman for the purposes of marriage but is a biological male and has been so since birth (*Corbett v Corbett*, 1970: 49); but he does not attempt to categorise Miss Ashley as a man. He argues that marriage is a relationship based on sex rather than gender, so he really needed to consider her to be a 'man', yet almost certainly Ormrod was faced with a dilemma that arose from his being unable to define the person in front of him as a man yet he felt unable, in law and because of the test he had devised, to call her a woman. The sailors who wrote to April Ashley for pin-ups for their mess room walls had no doubts, just as in May 1992 readers of "Playboy" were not going to have doubts about their centre page model, 'Tula' (Caroline Cossey), another transsexual who was to pursue the British Government to the European Court of Human Rights in her attempt to get them to allow her to marry a person of her opposite gender.

Ormrod, because of his inability to find Miss Ashley to be a woman, declared the marriage to be void, as it was not a marriage between a man and a woman. Once he had established the marriage was void, there was no reason for him to consider the second ground: whether the marriage could have been consummated. However he did so, and was of the opinion that 'normal' intercourse was not possible between a post-operative male to female transsexual and a man, the difference between that and anal intercourse was a fact "to be measured in centimetres".

Ormrod distinguished this from the earlier judgement in *SY v SY* [1962] in which a decree of nullity, due to failure to consummate, had been refused on the grounds that a vestigial vagina could have been corrected by forming an artificial passage. Medically there is little difference between an extended vagina as in *SY v SY* and a wholly artificial one as in Corbett, just as there is little difference in any resultant act of intercourse. There is an irony in the distinction made between the two cases, in that it would seem to have been made on the basis that SY was an imperfect woman; however nowadays it is very likely that she would have been diagnosed as a case of testicular feminisation and accordingly been discovered to be a chromosomal male - in other words she would not have been a woman for the purposes of marriage on the same basis that April Ashley was not a woman. It could therefore be argued that Ormrod misdirected himself with regard to the distinguishing facts in *Corbett,* as opposed to those in *SY v SY.* Furthermore the construction of an artificial vagina is not restricted to transsexuals, for some women also have reconstructive surgery in acute cases of vaginal atresia (absence or closure of a normal body orifice) before they are able to have sexual intercourse. Are these people 'not women'?

The case held that a combination of hormone treatment and surgery did not, for the purposes of matrimonial law, result in a change of sex assigned to a person at birth. The sex of a person is, in law, dependant entirely upon their gonadal, genital and chromosomal sex at birth. Thus, irrespective of any reconstructive surgery, the transsexual woman is not a woman for the purposes of marriage and has at all times been a biological male. The fact that Ormrod J. considered both of the two grounds for nullity has contributed to the legal impasse that now exists for transsexuals. If he had considered only the initial ground (whether the parties were a man and a woman), a transsexual would be prevented from marrying someone of the same natal sex; but by the second ground (whether the marriage was consummated) he has introduced the idea that a post-operative male to female transsexual cannot consummate a marriage at all. Potentially the surgically constructed phallus of a female to male transsexual would also be deemed incapable of sexual intercourse, being, if we adopt Ormrod's thinking, "merely a flap of skin".

The decision in *Corbett* has been incredibly influential, despite being from the High Court. It has been followed as precedent in other matrimonial cases such as *Peterson V Peterson* [1985], *Franklin v Franklin* [1990] and in the criminal law in *R v Tan* [1983], and the UK Government has supported this definition of sex in all of the 'transsexual' cases going to the European Courts.

Many nation states, including at least fifteen contracting parties to the European Convention Of Human Rights, South Australia, Turkey, most USA and Canadian states, and since December 1994; New Zealand, allow the transsexual full rights to marry in their new gender role. In New Zealand the Registrar of Marriages requested a declaration from the High Court as to whether two people of the same sex may be validly married if one of them has undergone gender reassignment. Transsexuals in New Zealand, as is the case here in the UK, still cannot have their birth certificates altered, but Judge Ellis, challenging the 3 point test of Ormrod, held:

.... the law of New Zealand has changed to recognise a shift from sexual activity and more emphasis being placed on psychological and social aspects of sex, sometimes referred to as gender issues.(Judge Ellis, reported in the Evening Post, 1st December 1994)

This, along with recent decisions from other jurisdictions such as France, can only add to the weight of opinion which holds that Ormrod wrongly

directed himself in *Corbett v Corbett.*

Marriage in the 1990s is no longer inextricably linked to the right to procreate and rear children. Same sex and transsexual marriages are increasingly being placed on the political agenda, as we see an expanding diversity in the ways in which families are formed. It would seem illogical to recognise same-sex couples as constituting a family for some purposes, such as parental rights and obligations, whilst failing to recognise their relationship as a marriage. Denying same-sex couples the right to marry is a denial of a fundamental right to enjoy the numerous benefits and privileges that marriage brings.

It is not that long since black people were not allowed to marry white people, is it any different to discriminate against people because of their birth genitals as opposed to the shading of their skin? If physiological factors such as chromosomes and genitals were removed from the equation, just as skin colour is now not relevant, allowing transsexuals (and possibly gay men or lesbians) to marry, would it not enhance rather than damage the more modern fundamental concept of marriage as recently defined by the U.S Supreme Court: a coming together for better or for worse, hopefully enduring, and intimate to the degree of being sacred. It is an association that promotes a way of life, not causes; a harmony in living, not political faiths; a bilateral loyalty, not commercial or social projects... It is an association for as noble a purpose as any (Griswold , p 486). Δ

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Transitions: How TransGender Issues Have Become a Part of HRC's Work

HUMAN RIGHTS CAMPAIGN

SHANNON MINTER

When I began working for the National Center for Lesbian Rights in 1993, trans gender and trans sexual issues were scarcely a blip on the screen of national lesbian and gay groups. Most lesbian and gay leaders would have been hard pressed to discuss trans issues in any meaningful way, or even to clearly define the word ëtransgenderedí. Although much remains to be done before trans people are fully accepted and included in the gay rights movement, trans activists have done an extraordinary job of propelling trans gender issues into the forefront of lesbian and gay policy discussions and political debates.

The questions we have confronted are important and not yet fully resolved. Should trans sexual women be allowed to participate in women-only lesbian events? Should lesbians who transition to become female-to-male (FtM) trans sexuals be allowed to remain in lesbian organisations? Should lesbian and gay legal groups represent trans sexual clients? Should laws that prohibit discrimination on the basis of sexual orientation be drafted to include, where possible, gender identity as well? It is probably safe to say that every national lesbian, gay, or bisexual group has been. profoundly affected by these debates, or has at least begun to consider how to include trans issues in its organizational work

As the largest lesbian and gay political organization in the country, the Human Rights Campaign is an influential participant in these discussions. Given HRC's visibility and national role, it is not surprising that it has come in for a large share of criticism from trans activists who are. frustrated at the pace of change and fearful that trans people will be left to. struggle on our own, without the support of the very communities and organizations we have helped to build.These criticisms ranged from demanding that HRC add the word "transgender" to its mission statement, to protesting that ìgender identity" is not included in the Employment Non-Discrimination Act.

As a transsexual person, I understand, on the most visceral level, why the trans community feels left out, but there is a great deal of misinformation about HRC's efforts on behalf of trans issues and its commitment to including transgendered people in its work. In the past three, years,. HRC has taken a number of steps to educate itself about trans issues, to establish an alliance with trans activists and trans groups, and most importantly to work with trans people to develop and implement a long-term strategy for advancing transgender and trans sexual rights.

In September 1995, HRC flew a number of transgender community leaders to Washington for a meeting with Executive Director Elizabeth Birch and senior staff. At this meeting, HRC committed to support an amendment to ENDA that would add protections for the transgender community, and to work with the transgender gender community on hate crimes legislation.

A month later, HRC ran the first of several lobby skills trainings for trans gender activists. HRC also, provided the services of Chai Feldblum, an HRC consultant and highly respected Georgetown University law professor, in drafting legislative language on gender identification.

The next year, HRC invited GenderPAC to join the Hate Crimes Coalition, which takes the lead in passing federal hate crimes legislation. Jessica Xavier, a well-known trans activist, made a presentation to HRC staff. That March, Elizabeth Birch submitted testimony on behalf of HRC to the Senate judiciary Committee on the Hate Crimes Statistics Act stating that the bill should include the trans gender community. She also met again in

November 1996 with representatives of the transgender community to listen to our concerns about ENDA.

In January 1997, HRC set up and attended, with representatives of GenderPAC, a series of meetings with ENDA co-sponsors in Congress to begin educating them on transgender issues and to assess the level of support for a trans gender inclusive ENDA. Every office visited, indicated that general educational work needs to be done on transgender issues before such legislation would be viable.

That April, HRC invited me to a luncheon to discuss discrimination against trans gender and trans sexual youth. HRC staff attended along with representatives from the National Gay and Lesbian Task Force (NGLTF), the National Organization for Women (NOW), and Parents Families and Friends of Lesbians and Gays (PFLAG). Among its other trans gender related work last year, HRC attended congressional meetings and a press conference as part of a national transgender lobby day, and helped get members of Congress to sign a letter to the Justice Department asking it to provide all assistance possible to the trans community on hate crimes. HRC Senior Policy Advocate Nancy Buermeyer attended the annual International Conference on Transgender Law and Employment Policy in Houston, in 1997, to learn more about transgender issues and to hear the thoughts and concerns of participants. HRC continued to expand its work on behalf of trans people in 1998.

In March 1998, HRC invited me and Nancy Nangeroni, then executive director of the International Foundation for Gender Education, to make a presentation on trans issues to its boards - a session that I believe was well-received. And I continue to meet with HRC staff and other trans leaders to discuss opportunities for us to work together. HRC was also instrumentalmental in getting gender identity in the Hate Crimes Prevention Act currently before Congress. And this past spring, HRC co-sponsored a legal roundtable on gender and sexual orientation with the National Center for Lesbian Rights, and GenderPAC.

My point is simple: While HRC isn't doing, everything the trans community asked, we should give it credit for the trans-inclusive work it has done and continues to do. It's important to change a groups name and mission statement, and I hope HRC will do that in the future, but those changes are meaningless if they are only cosmetic. Words are certainly powerful but the proof is in the action.

Minter is staff attorney for the National Center for Lesbian Rights in San Francisco. He is also a former board member of the International Conference on Transgender Law and Employment Policy and a member of FtM International.

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THE ART & NATURE OF GENDER

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JAMISON GREEN

A summary of this paper was presented at the Third International Congress on Sex and Gender, 19 September 1998, Exeter College, Oxford University, England.

Gender theory today is a triumph of feminism. In fact, without the feminist movement we would not be capable of discussing gender because, according to the dominance and oppression model our intellectual culture has developed, the oppressors would be incapable of formulating the concepts necessary to explore the subject. Why should they bother, when their patriarchal system only benefits by maintaining itself?

Thanks to the feminist critique, we can now say "gender is a social construction," as if we are above it all, and we rail against the very creation of gender as a system of oppression. Some transgender activists and gender theorists both (though possibly for very different reasons!) advocate for the eradication of gender to free us from the bonds of enforced arbitrary behavioral norms predicated on gender. We are assuming that gender is "a system of meaning that consists of two opposite and exclusive categories in which all people are placed, [that] gender is based on a cultural interpretation of the biological differences between men and women--not the biological differences themselves. [Further, we are accepting the premise that] Biology is always perceived through culture, through translation in terms of symbols and ideas that we use in our daily and ritual life."(1)

While I think the preceding definition is reflective of the prevailing cultural construct of gender, of the truth of our pre-

sent social reality in Western thought, I also think it is too simple.

We are sensate beings, and we interpret the world through all our senses, not only through our analytical minds where we apply the labels and value judgments of our time. As soon as we try to speak about our experience it becomes filtered, removed into the conscious realm where it can be manipulated, edited, revised to suit our egos, build a career, dance around the issues, or flay the competition. We know that language--words--are power, much like gender can be when we use or manipulate it consciously. Perhaps we take our language about gender too seriously.

IT IS A LOGICAL LEAP TO SUPPOSE THAT THE MAN WHO IS MALE IS ALSO MASCULINE, OR THE WOMAN WHO IS FEMALE IS ALSO FEMININE, REGARDLESS OF THE CLOTHING HE OR SHE IS WEARING.

If we agree that man and woman are words that signify male-bodied or female-bodied people (respectively), or at least people whose clothed bodies appear to be male or female, then we may also agree that the terms man and male and woman and female refer to specific types of bodies (or representations of those bodies) in a way that connotes a social role, such as the wearing of certain clothing that indicates the body. But through our agreements we are not creating a capacity to observe the gender of the people to whom we are referring. It is a logical leap to suppose that the man who is male is also masculine, or the woman who is female is also feminine, regardless of the clothing he or she is wearing.

If gender distinguishes the "nonbiological features resulting from a person's ascribed status of either female or male," (2) then gender studies are focused on the social differences between persons with (presumably) male and female bodies. This is not really talking about gender, but about sociology and politics, which are fine, important topics, but they still are not gender. Like the notion that "Femininity unfolds naturally, whereas masculinity must be achieved...", (3) our biases about gender are rooted in biological theory, sociobiological functions, and the extent of our resistance to these positions. When are we going to really talk about gender? Not until we learn to separate gender from the language we have traditionally used to describe it. So, just as we have been working to separate sex and gender (and avoid using those terms interchangeably), we must next attempt to wrest gender loose from the grip of social constructionism to see whether it still exists and can withstand examination on its own.

We find it easy to trivialize gender expression. The very term "gender role" connotes its pliability, its lack of serious reality for students of social science and others concerned with definitions and the social processes. At the same time, the baseline values of Western culture have encouraged us to trivialize gender diversity as a means of retaining social order, particularly with respect to sexual behavior, as reflected in the widespread assumptions that men with feminine characteristics are homosexual, women with masculine characteristics are lesbians (and all lesbians want to be men!), and men who cross-dress are homosexual (that is, they want to be women). Here the conflation of assumed meanings for bodies and derived signals for gender becomes the basis for misinformation because for someone who does not understand gender diversity there is supposed to be a correlation between a body and its gender, and all that gender is "supposed" to stand for: sexual orientation, sexual behavior, physical appearance, social role.

To describe an instance in which I believe gender does not follow the prescriptive social construction, I offer a personal experience: In 1973 through 1976, I was employed as a construction cable splicer by a regional Bell Telephone System company in the USA. I was the first female-bodied individual to pass the physical training program for this position, a training so rigorous that the majority of pre-screened and otherwise qualified men regularly failed to pass. When I passed the training, the administrators were so surprised that they offered me a position as a building janitor, because the truth was they never expected a "woman" (that is, what they understood to be a woman--someone with an 'F' designation, obvious breasts, short stature, no facial hair, etc.) to qualify for the job of splicer. I rejected their "offer," and proceeded to carve out a niche for myself among the men who worked construction. A year later, when the administration lowered the training standards to facilitate entry for women, and a dozen new women became splicers statewide, I realized how thoroughly I was perceived as belonging to the class of "other than woman" when the men would complain to me over lunch, or coffee, or beer after work, about the folly of hiring women to do this kind of work. "What about me?" I would ask, as a gentle reminder to whom they were speaking. They would look startled, sometimes genuinely shaken, and say, "I don't mean you! You're different," or "You're not a woman!" And a year after that, when all but one of the newly hired women had been injured on the job (and this one escaped because her foreman gave her only light work to do), the men pointed to this as proof of their contention, while I suggested that perhaps the issue wasn't that women shouldn't do the work; rather, the issue was that women should receive better training.

During this period, I also decided to let my hair grow longer in an effort to confound a Bell System regulation against long hair for splicers, just to see whether the administration would ask me to cut it (which they did not do). What surprised me was that the longer my hair grew, the more consistently I

"But I don't think I am a woman," I said. "I don't think I was, or ever could or will be."

was perceived by strangers as male. I had assumed that by letting my hair grow I would have to accept that I was imposing a more stable female pattern onto the senses of others who would be attributing gender to me. I came to understand that gender cues are not all visual, superficial, or visible on the body. They are not all determined based upon cultural presumptions or agreements about the variable characteristics that we take on as roles or costumes. I had a growing sense that there is something about gender that is not expressed only in clothing or hairstyles or body shapes, voices, or even the conscious awareness that a body has a designated sex. There is something else going on.

Around this time (in the mid 1970's) my friends and I became aware that female-to-male transsexualism was possible. Among most lesbians I knew at the time, the concept of "women becoming men" was abhorrent, and many women began holding me up as an example of the kind of strong woman those transsexuals could be if they would only let themselves. A physician friend discussed with me a strategy of offering myself to a gender clinic to see whether they would diagnose me as a transsexual because of my masculine character and demeanor. Of course, I could not admit to her, a fellow lesbian, that I actually entertained the notion of surgical sex reassignment. Her fantasy was that once diagnosed I would then stand up and shout "Ah-HA! You fools!! Do you think that just because I am perceived as a male and hold a "man's" occupation that I will automatically want to be classified physically and socially as a male? What is wrong with being a woman with masculine characteristics?" Though as soon as we had constructed this scenario I began to question whether this was the proper statement for me to make. I was comfortable with the label of "lesbian," but I was decidedly uncomfortable with the label of "woman," and I confided to my friend that I didn't think I was fit for the assignment of exposing the gender clinics because I feared that if offered the opportunity to change my body I would actually appreciate doing so. I sheepishly confessed that in fact I perceived myself as more male than female, knowing I was speaking heresy.

"What do you mean?" my friend inquired.

"I mean I would like to have a male body," I replied.

"Well, so would I, in some ways," she said. "But you wouldn't want to really be a man, would you?"

"What do you mean?" I asked.

"I mean, it is so much better to be a woman, don't you think?"

"But I don't think I am a woman," I said. "I don't think I was, or ever could or will be." And I realized in that moment that I wanted to be SOMEthing, to be physically in the world unquestionably, both for myself and for others. All the theorizing about gender, about male privilege or the moral superiority of women, about the appropriateness of altering one's body, or the false dichotomy that the dialectic of apparent biological sex and social gender force onto our bodies and souls would never neutralize that need in me. I also knew that whether or not I did change my body, I would always be not male and not female, unlike other people who never disquieted the social waters around them or who never thought to question where they fit in. I would always be different than other conventionally gendered beings. And ultimately, by changing my appearance to reflect my masculine gender identity, I did not narrow my perspective to obliterate the feminine, but in fact I broadened my own understanding of what it can mean socially to be labeled man or woman. And since then I have dedicated myself to creating a social space for men with female histories, and for men with or without female histories who do not buy into traditional gender roles, regardless of their appearance.

Appearance has a lot to do with how we perceive gender and the kind of attributes we assign to people upon first meeting them. Kessler and McKenna (4) provide a thoughtful and comprehensive analysis of this process, with many astute conclusions, noting that "biology provides 'signs' for us. Signs are not gender, but they serve as 'good reasons' for our attributions in a world where biological facts are seen as the ultimate reasons." In this framework, it is reasonable to assume that I am a man and that I enjoy all the customary attributes of the masculine gender within the culture in which I live. This is an "incorrigible proposition" (5) defining the interpretive structure of the onlooker, the one who is analyzing. My own experience is somewhat different from what might "reasonably" be assumed, and it is here, in the realm of the Subject, that I propose that gender resides. I believe gender belongs to each individual, to do with as he or she pleases: it is not possible for an "objec-

I believe gender belongs to each individual, to do with as he or she pleases: it is not possible for an "objective" observer to paste gender on another person by labeling them with a gender that the person does not feel, whether or not that gender is expressed.

tive" observer to paste gender on another person by labeling them with a gender that the person does not feel, whether or not that gender is expressed. Any attempt to make another person's gender an object that can be isolated and analyzed is doomed to failure, not because gender is a social construction and so requires more than one person to create it, but because gender is a private matter that may be publicly expressed and it cannot be abstracted from the subject's (conscious or unconscious) control.

If gender were a social construction, it would require, like language, a "speaker" and a "listener." It is between the two of these actors that gender would be defined, negotiated, corroborated, or challenged, and without this interaction there is no need for gender. This is like saying that if a tree falls in the forest and no one is there to hear the sound, then there was no sound, or perhaps no tree actually fell! One "incorrigible proposition" concerning gender today is that it depends on biology; another "incorrigible proposition" is that it depends on someone else's interpretation. We all have the ability to speak and the ability to express and interpret gender, regardless of our apparent biology or whether or not anyone is there to hear us.

From the perspective of analyzing the distribution of power between men and women in Western culture, it is perfectly reasonable to assume that gender is the issue if one is coming from the position of women who are trying not to be defined by biology--and here I am speaking of the pre-gay rights movement women who were arguing in the 60s and 70s (and earlier) that women's lives should not be circumscribed by their ability to bear children, nor should women be forced to take on other socially-defined tasks specifically because their female body was assumed to predispose them to those tasks. As women distanced themselves from their biological "roles," gender seemed to evolve into the only differentiation factor that was safe to talk about. When menstruation was viewed as an incorrigible proposition supporting the belief that women were incapable of being responsible voters or holding responsible positions in the workforce, what better time to haul out the gender ammunition, forcing the discussion away from the physicality of the body? This is a viable political strategy that shifts the debate and widens the field for potential allies. We used the same technique when we instituted "transgender" as an over-arching term, minimizing the stranglehold of the medical/psychiatric profession (and the law's reliance on that profession) on transsexual lives and broadening the scope of gender variance to include virtually anyone. So why does contemporary gender theory still cling to the traditional gender-power rhetoric? Why are transpeople being held responsible for preserving the dichotomy between the genders? Because of transsexualism's perceived threat on the presumed reliability--or naturalness--of the body.

Kessler and McKenna stated "Science will soon be able to construct perfectly functioning penises. Because of this we will never know what would have been the long-range repercussions, on concepts about gender, of having a group of men in society who do not have penises." (6) That was 20 years ago, and those perfectly functioning penises (as they must have been imagining them) have yet to be surgically attached to FTM bodies. And if they were actually available, I question the logic that dictates all FTMs would want them. In fact, we have right now a group of men in society who do not have those kinds of penises, and some of those men do not want them. Some of the partners of these men might not be so interested in them, either. Moreover, many transsexual men feel that they DO have perfectly functioning penises without surgery, or with modest surgical modification of the native organs. The presence of a penis may bestow male status on an infant, but these adult men know that it is not a penis that makes them male. Here is a group of men who do not achieve gender membership through their genitals, yet these very men are still accused of reinforcing the gender status quo simply because they are transsexual and appear masculine in other ways, such as beard growth and musculature.

"My gender has not changed; I have simply made its message clear."

What is so wrong with being masculine? No one asks transsexual men about their politics; very few of them are asked about the ways in which they manifest sexual desire. How would anyone know whether these men are "buying into stereotypical gender roles," or whether they simply fit some categorical gender stereotypes and don't fit others, just like anyone else? It is apparently much more satisfying for researchers to take small samples and ask leading questions, to seek out statements that use "typical" transsexual validation language, such as "I always felt more like a boy than a girl," and to interpret these statements as a conscious effort to create a sense of the naturalness of the transsexual subject's gender, the assumption being that gender is not natural and the body is natural, and an altered body is no longer natural, while an unaltered gender is impossible since gender is socially constructed. This belief structure is used to justify viewing transsexual people as a class of individuals who are incapable of assailing the paradigmatic ramparts. Never mind that transsexual people often learn that certain language is more effective in eliciting sympathy for their condition, thus ensuring their physical and psychic survival in a world that is resolutely hostile to variation or surprise. It is com-

"What is so wrong with being masculine?"

parable to saying that because a woman has a woman's body she must be a woman and conform to the gender role assigned to her by others. It is comparable to saying biology is not destiny, unless you are transsexual, or unless you have a penis, or maybe unless you don't have a penis. It's all right for a woman to be masculine, or a man to be feminine--to a point! But just try to take on some other gendered embodiment to find out how dismissive people can be, or how rigid are their concepts of gender, of identity, or of the immutable landscape of the body.

Non-transsexual interpretations of transsexual and transgender expression, both in physical space and in language, often reflect an easy dismissal of a transperson's agency, if not their very existence. (7) In the rush to eliminate transsexuals from the social landscape, theorists (and sometimes former friends) reify the sex/gender paradigm they purport to resist. It is true that I have taken the available option of transsexual treatment in order to obtain the social and legal status of male because that is the place in contemporary society in which I feel most at home, most comfortable, most natural, and most creative. I felt that transsexual treatment was the only path through which I could achieve my personal goal of adulthood. This means that I have chosen to change my appearance, something many people do in many ways. It does not mean that my gender is socially--or even medically--constructed. My gender has not changed; I have simply made its message clear.

Non-transsexual theorists do not always recognize the fact that when transsexual people undertake this type of physical change, we do not know what form our new physical manifestation will take, that we cannot will ourselves to look like perfect incarnations of masculinity or femininity. Just like non-transsexual people we must accept ourselves the way we are, (to paraphrase the classic prayer) changing the things we can, accepting the things we can't change, and acquiring the wisdom to know the difference. And those of us who do grow up into adult men or women--referring now ONLY to appearance--do not need to bear any greater share of the social burden for the dichotomy between the two dominant forms of gender expression than any other person who appears normatively female or male. The theory that if transsexual people had some other culturally constructed option, a place to be socially male (or female) while remaining physically female (or male), then we would categorically refuse body altering technology is pure utopian conjecture, based upon some particular incorrigible propositions, or perhaps (for those who already appear normatively gendered) rooted in the desire to step outside the limitations of socially constructed gender without changing one's appearance. This is another way of proving that the people who appear different or non-normative (read transgendered) are deluded for wanting to appear "normal," while the "normal" people can feel at least normal, or possibly even superior (if only politically correct), for wanting (or being willing) to appear different.

LIKE LANGUAGE, OUR GENDER IS BOTH NATURAL AND ARTIFICIAL; THE ABILITY TO HAVE GENDER AND LANGUAGE BOTH RESIDE IN THE NATURAL OR NATIVE BEINGNESS OF INDIVIDUALS, WHETHER THEIR EXPRESSED GENDER REINFORCES, CONTRADICTS, OR IS RANDOMLY CONFUSED BY AN OBSERVER'S CULTURAL CONCEPTS OF THEIR BODY, OR WHETHER THEIR ABILITY TO SPEAK IS COMPROMISED BY PHYSICAL DEFORMITY, OR THEY HAPPEN TO SPEAK A DIFFERENT LANGUAGE THAN THEIR LISTENER CAN COMPREHEND.

Transsexualism, for non-transsexual gender theorists, somehow seems to represent a paradoxical struggle with what is natural and what is artificial, and the values invested in either category. In Western culture, there is a belief, drawn, I think, from humankind's unwavering fascination with itself, that Art is always an effort to understand or control Nature. In this model, Nature is viewed as the world separate from human consciousness and capability. Both the forces of Nature and the human capacity for creativity were made manifest by divine creation, with "man" in the image of God and therefore the highest creation. Thus, the systems or objects that human beings create become an attempt to place comprehensible controls on an arbitrary and capricious natural world became invested with higher value than the "native" world. Today, however, we are also informed by the neo-science of ecology and by a new appreciation of non-Western cultures, especially pre-Christian cultures that may have had slightly different gender categories--though the dichotomy of male and female have existed in virtually every culture. Today we ascribe a high value to human activities that run in concert with rather than dominate Nature.

The two ideologies represented by these old and new world views become confused when transsexualism is brought into the mix because of assumptions about transsexual agency, gender/power struggles, the primacy of

the visible body, and our very incomplete knowledge about biological sex differentiation. We forget about our private, individual efforts to be more than our bodies; and we forget that we are part of the natural world. We forget that Art may be a way to more than order, that Art can help us to open ourselves to the emotional power of Nature. We become blind to the incredible diversity that exists in the natural world, and we still so easily employ the strategy of divide and conquer to organize our ideas and separate ourselves from the ideologies with which, and people with whom, we don't feel comfortable.

We are part of the natural world, and our artfulness permits us to change that world. When it comes to gender, if we are invested in the dichotomy between masculine and feminine as a system of socially constructed power distribution, we will never be able to value the naturalness or artfulness of an individual's gender expression because we will always suspect the individual's motives: anything out of the ordinary must be a quest for power, and is therefore victimizing someone. But gender, like race, is not a power system in itself; gender, like race or like language, is a physical trait that some people use to gain or distribute power. Like language, our gender is both natural and artificial; the ability to have gender and language both reside in the natural or native beingness of individuals, whether their expressed gender reinforces, contradicts, or is randomly confused by an observer's cultural concepts of their body, or whether their ability to speak is compromised by physical deformity, or they happen to speak a different language than their listener can comprehend.

AS A PARENT MYSELF, I NOTICED THAT MY OWN DAUGHTER GRAVITATED OF HER OWN FREE WILL TOWARD STEREOTYPICALLY "GIRL" ACTIVITIES EVEN THOUGH HER MOTHER AND I ENCOURAGED A GENDER-NEUTRAL ENVIRONMENT AND GAVE HER TRUCKS AND BALLS TO PLAY WITH, WHICH SHE IGNORED IN FAVOR OF IMITATION FOOD AND ART-MAKING MATERIALS.

Art begins when we begin to exercise power--not power over others, but the power of creativity, the power to increase vocabulary, to change our environment, our clothing, or our bodies, to learn new dialects or new tongues that give us versatility and greater mobility, allowing us to travel across boundaries and to broaden our perspective. In the traditional paradigm of dichotomies, movement like this means being forced to swear allegiance to the new state of residence or forever being viewed as an outsider if one's identity papers were not issued by the local authorities. We are ignoring the realities of contemporary life: fused art forms and mixed media challenge and stimulate our perceptions; jet travel and the internet take us farther than ever before; there are lesbians falling in love with FTMs, lesbians falling in love with MTFs, and with non-transsexual men; there are women with penises, men with vaginas, and the reality of people with genitalia that is virtually intersexed. Our world is not made up of easy dichotomies, of simple hardware and software. At the interface of the programming and the machine, there is an operating system that is composed of a special type of language, and as a culture we don't understand this interface very well. Some programmers and engineers understand it as this analogy applies to computers. But in the world of human Art and Nature, mind and body, we do not understand this interface very well at all. We call what we don't understand at this particular border "soul," "psyche," or various "disorders," and we endeavor to structure our observations of these phenomena to fit our incorrigible propositions. This is how gender became the sign or signal of sex or sexual orientation, and how gender politics and gender power became the battlefield on which we wage the war of equality between the sexes: When gender became the focal point for discussion about social roles, the intellectual culture theorists lost sight of what gender is for an individual and how the centrality of gender identity informs each of us independently, without a need for social validation.

In looking at children, as Kessler and McKenna provide in their overview of several major studies, (8) psychologists set up interview situations or establish clinical studies in which they ask for the child's interpretations of bodies. What they seem to be looking for are the unadulterated social cues that signify man and woman. What they find is that children often see things differently than adults do, or at least have language that expresses things differently than adults would, but that children all too easily can be made to comprehend adult language about gender and adapt to adult constructions of gender as they adapt to most adult dictates. I found it interesting that Kessler and McKenna note that "several transsexuals have mentioned to us that they have the most difficulty "passing" with young children. (9) These are all MTF transsexual people who presumably retain some masculine physical traits that are confusing to children who have learned what is male and female in appearance by generalizing from their environments. This notation seems intended to

cast aspersions on the "reality" of the transsexual peoples' gender identity, especially since the doubt seems to come from the transsexual subjects themselves. My experience with children as a female-bodied transgendered adult was that children most frequently ascribed masculine gender to me, or, if uncertain, they would ask whether I was a boy or a girl. I noticed that if I told them I was a girl, they would doubt me. If I told them I was a boy, they felt reassured, but then some of them would continue to question based on some physical characteristic, such as presence of breasts or lack of beard. Since I have physically changed to a more obviously male presentation, no children have been troubled enough to ask about my sex. I think it is a faulty presumption to think that children have any special knowledge or awareness when it comes to gender or sex: children are very busy trying to acquire knowledge of the relationships between themselves and their surroundings, and often their very survival depends on pleasing the adults around them. As human beings, children are adept at categorizing, and what seems to be gender awareness in children could easily also be the gross perception of normative versus non-normative visual cues, which does not inherently invalidate those non-normative signs at all.

As a parent myself, I noticed that my own daughter gravitated of her own free will toward stereotypically "girl" activities even though her mother and I encouraged a gender-neutral environment and gave her trucks and balls to play with, which she ignored in favor of imitation food and art-making materials. Informal discussions with most of the other parents in our daughter's preschool (in an upper middle-class neighborhood in the San Francisco Bay Area) indicated that virtually all of them were surprised that their efforts to encourage gender-neutral attitudes, play, and attire were met with resistance from children of both sexes, usually in the form of lack of interest. Even though they came from homes in which no television was watched, and where progressive, feminist parents edited the books they read aloud to ensure equality between the sexes, boy children still insisted on behaving like boys and girls like girls, except for the occasional child who actually expressed gender difference such as the boy who avoided raucous play with other boys or the girl who insisted on joining in with them. In this group of children, gender-diverse behavior did not result in ostracization from peers, or any kind of sexist teasing. In this group of parents this type of gender-group variance was encouraged and did not threaten the parents' sense of their childrens' sexes or future sexual orientations. From these observed circumstances, as well as from my personal experience as a child, I think it is reasonable to conjecture that the organizing principles that drive children's gender-segregating behaviors (at least before the age of 5) may not depend on an individual child's self-ascribed gender identity (which he or she is most probably incapable of expressing in words), but entirely upon adult expectations that are dictated by genitalia and the conflation of sex and gender as systems of meaning that depend on and reinforce one another. Again, so long as we think of gender as an arbitrary and culturally variable system of role behavior that is designed to reinforce biological sex differences and reinforce the distribution of social power, it is easy to dismiss gender difference and any transgendered individual's personal struggle to come to terms with that difference.

To begin to formulate a new paradigm, what if we called gender the Art of self-expression? What if gender studies were not the analysis of differences between male-bodied and female-bodied individuals as interpreted through culture and reflected in patriarchal dominance, but instead became the analysis of the many various ways we can and do express ourselves as individual human beings, and how our assumptions serve or do not serve us in social or psychological ways? What if gender was a non-verbal language, a way in which we tell others something about ourselves before we engage in verbal or physical interaction or intimacy?

If gender is a type of language, there are some very adept individuals who are capable of speaking many dialects, as well as many different derivative languages. Cross dressers, drag kings and queens, androgynous transgendered people, butches and femmes of either sex, and many transsexual people all may draw upon gender interpretation skills that non-transgendered people don't have, or have not cultivated, or for whom they are unnatural. Granted, some transsexual people are very rigid about their own gender identification, but that may be because they have had to fight very hard to assert it, or because they've learned a certain kind of behavior is expected of them. For many people-- not only transsexual people--gender expression is an important survival mechanism. When we express judgment about a person's gender expression, whether that judgment comes from our own conservatism (supporting a rigid gender dichotomy) or liberalism (supporting a wide variety of gender expression), we are effectively expressing a lack of tolerance for diversity and appreciation of individuality.

What if gender was the interface between our psyche and our cognitive mind/body/sex? What if gender was an aspect of personality, rather than an

WHAT IF IT WAS NOT GENDER THAT GAVE CERTAIN INDIVIDUALS CERTAIN TYPES OF POWER IN SOCIETY, BUT ACTUAL BODIES IN CONCERT WITH OTHER ARBITRARY FACTORS LIKE HERITAGE, WEALTH, SPECIAL SKILLS OR ABILITIES?

aspect of sexuality, an aspect of sexual desire rather than reproductive function? What if it was not gender that gave certain individuals certain types of power in society, but actual bodies in concert with other arbitrary factors like heritage, wealth, special skills or abilities? By focusing on the proposition that dichotomous gender is the bellwether of social privilege, and by viewing transsexual people as social constructions of social constructions in an attempt to understand how gender conventions are learned or manipulated, we actually deny the incredible potential of gender variance and its natural diversity, and we categorically deny individuals agency in experiencing or freely expressing their own genders.

Both the Art and Nature of gender reside in the individual. The current social constructions of gender are based on interpretations of the body and the social roles assigned to bodies. If an individual's sense of his or her own gender relied exclusively on how others read his or her body and reacted to it, then it would likely follow as true that if you assign an infant's sex, fix its genitals to match that sex, and raise the child in the manner of other bodies of that type, the child should have no problem adopting that social role. This scenario does not work, as the John/Joan case has illustrated. (10) Thus I contend that gender cannot be assigned by others, but only interpreted--and misinterpreted.

As the paradigm is currently constructed, gender is a red herring distracting us from the effort to shatter the hegemony of the patriarchy. Gender is not sex, not the body, not a social role. It is, to me, an energy that is pre-sexual, that informs but does not dictate sexuality, that communicates something about the psyche, not the soma.

To understand gender, we must stop associating gender with sex, stop trying to equate gender with genitals. We must defuse our concept of gender, rendering the language of gender more diffuse in order to obliterate the power of imposed roles and schemata that don't reflect experience--for both transsexual and non-transsexual people. Especially in attempting to eradicate gender as a strategy for eliminating the hierarchies inherent in the current social constructions around sex and bodies, we are enforcing a harsh censorship, imposing a terrible silence on an important part of human individuality. Δ

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Stephen Whittle

Stephen describes himself as 'stroppy'. He has been involved in the self-help groups for the trans community for over 24 years - which must almost be a record for a trans man.

He joined the Campaign for Homosexual Equality in 1973 and tried hard to be a good lesbian. He co-founded the Manchester Lesbian Collective in 1994 - a radical group which was involved in setting up the first Manchester Women's Refuge. He announced that he was a man shortly afterwards and with the group's support contacted the trans scene. Along with Stan, Linda and Carol, he started the very first support group in the UK for transsexuals and transvestites, which initially met in the appropriately named 'Camp Street'. The group was to be instrumental in the setting up of the the Manchester Gay Switchboard. In 1975, Stephen joined the Beaumont Society as a trans man and became co-editor of the Beaumont News, a magazine for what was ostensibly at that time a heterosexual male transvestite organisation. In 1979, he was a founder member of SHAFT - the first UK self help group for transsexuals with the most unfortunate name (but that's another story). He has remained involved in all the self help groups that exist ever since and in 1990 he founded the FTM Network, a self-help group for trans men which now has over 700 members in the UK, and members from another 20 countries.

For most of that time he has been 'out', and he has been actively campaigning for respect and equality for ALL of the trans community. He recognised that getting inside and using the law was the only way forward, after seeing the publicity surrounding Mark Rees's application to the European Court of Human Rights in the early 1980s. He was asked by Mark to attend a meeting with the then Liberal MP, Alex Carlile, in 1992 - and that meeting was to lead to the founding of Press For Change (PFC).

Stephen became an academic relatively late in life but he says he had the opportunity, over the last few years, to participate in developing wide ranging new theoretical approaches to the paradigms of gender, sex and sexuality, alongside the few other scholars who are currently working in this field. His work has obtained high international and national interdisciplinary respect as being at the forefront of transgender theory and studies and this is evidenced by the volume of invited publications and conference presentations he is asked to make.

Stephen is a member of the Parliamentary Forum on transsexual rights chaired by Lynne Jones MP. He has also taken an advisory role in a world-wide survey of legislative approaches to transsexual people, undertaken by Liberty (The NCCL) and funded by the Equal Opportunities Commission. This year, on behalf of PFC, he organised and co-ordinated the 3rd International Congress on Sex and Gender which was held at Exeter College, Oxford University. The Congress was attended by an international collection of over 170 academics, medical practitioners and community leaders working in the field of transsexual and transgender studies. The Congress was a resounding success with new partnership links being created as well as proposals for the development of a new archival approach to trans studies and theory.

He is a productive writer and has just completed editing a book on trans-theory studies for Cassells which is due out in May 1999. He has several chapters in other publications and he is currently revising the third edition of *Tranvestism, Transsexualism and the Law.*

Stephen says of his work with the community: "People ask whether I wish I hadn't been trans. My answer is 'No' - I have been able to be at the forefront of a new political movement that is really challenging the issues of body fascism. If we can win the one about trans bodies, then we can win in all the other battle grounds surrounding the body whether to do with people being fat or thin, abled or disabled, black or brown, male or female. Mostly though, being trans has been a privilege because I have met wonderful people, done wonderful things, been to wonderful places - all in all had a wonderful life!" Δ

RELIGIOUS LIBERTY BILLS COULD THREATEN RIGHTS

GAY ALLIES BACK BILL BEFORE CONGRESS

Lesbian law professor Chai Feldblum says the Religious Liberty Protection Act "gives people a federal statutory defense against a state or city Gay [civil] rights law." photo Clint Steib

LOU CHIBBARO JR.

A bill that received the backing of many pro-Gay members of Congress, including Senators Edward Kennedy (D-Mass.) and Charles Schumer (D-N.Y.), could gut state and local Gay civil rights laws. According to the American Civil Liberties Union, the bill would allow individuals and private businesses to discriminate against Gay people by claiming their discrimination is based on religious beliefs.

The bill, the Religious Liberty Protection Act, and similar religious liberty bills expected to be introduced this year in at least eight states, including Maryland and New York, are aimed at strengthening the rights of individuals to express their religious beliefs. They were not intended as an attack against Gays, supporters of the bills have said.

But the ACLU and Gay civil rights advocates say the bills, as currently drafted, could have the effect of weakening or nullifying state and local civil rights laws that ban discrimination based on sexual orientation, marital status, or disability, among other categories.

Activists say the bills appear to be on a fast track in Congress and several states this year. Most were introduced within the past year and appear to be progressing quickly. Three states — Illinois, Florida, and California — have already passed such bills, although former California Gov. Pete Wilson (R) vetoed his state's bill on grounds that it gave certain religious rights to prisoners, which Wilson opposed.

The Religious Liberty Protection Act (RLPA), which was introduced in the House and Senate last June 9, cleared a House Judiciary subcommittee in August and was expected to be approved by the full Judiciary Committee in September, when supporters thought the measure would go to the House floor.

However, to the relief of most Gay leaders, the Judiciary Committee dropped all of its legislative activities in September when special prosecutor Kenneth Starr delivered to the committee his voluminous report on charges surrounding President Clinton's affair with a White House intern.. Starr's action effectively killed RLPA's chances for 1998, but Capitol Hill observers say the bill is likely to come up again this year shortly after the Senate completes its impeachment trial of the president.

Groups kept Gays in the dark

Officials with the ACLU, the National Gay and Lesbian Task Force, and the Human Rights Campaign said they first learned of the likely anti-Gay impact of RLPA last summer. They said they put out the alarm to various advocacy groups but chose not to make a public announcement about the issue, deciding instead to work behind the scenes to persuade lawmakers to revise the bill to remove its harmful effect on civil rights laws.

HRC and NGLTF officials concede that their decision to work behind the scenes up until now has kept Gay people around the country uninformed about the possible anti-Gay effects of the bills. The bills have received widespread support from a broad, bipartisan coalition that includes liberal, moderate, and conservative lawmakers and private organizations. Most supporters endorsed the bills before the ACLU and other groups began to express concern about their effects on civil rights statutes.

Among other things, supporters say the bills are intended to ensure the right of workers to wear beards, turbans, or yarmulkes in the workplace when wearing them is required by their religions. Supporters say the bills would also allow workers to take leave from work on certain religious days, such as the Sabbath. Such provisions enjoy widespread support, including support from Gay activists familiar with the bills.

But the ACLU and national Gay civil rights groups say the congressional Religious Liberty bill and several state versions of it could also enable individuals and businesses to invoke religious liberty"as an excuse to deny jobs, housing, and services to people who would otherwise be protected by existing civil rights laws.

Civil rights laws that ban discrimination based on race or ethnicity are not expected to be threatened by the bills because those laws enjoy protection under the 14th Amendment of the U.S. Constitution, legal experts say. The civil rights laws most likely to be threatened, activists say, are those that ban discrimination on such grounds as sexual orientation, marital status, and disability because such laws are not linked to the 14th Amendment. Other civil rights categories that would be jeopardized under RLPA, ACLU officials say, would be those found under laws such as D.C.'s Human Rights Act — personal appearance, pregnancy status, and school matriculation. Some state and local ordinances ban discrimination based on gender identity, which is aimed at protecting transgendered person. This too, would be in danger under RLPA.

Many Gay supporters backed bill

Rep. Charles Canady (R-Fla.), the chief

sponsor of the House version of the RLPA, introduced the bill June 9, 1998. Among those who signed on as co-sponsors last year were a number of pro-Gay House members, including Reps. Connie Morella (R-Md.), Jerold Nadler (D-N.Y.), and William Delahunt (D-Mass.), who replaced openly Gay former Rep. Gerry Studds.

Schumer signed on as a co-sponsor in the House before winning his race for the U.S. Senate.

Sen. Orrin Hatch (R-Utah) introduced the Senate version of the bill on the same day that Canady introduced the House version. The Senate version is identical to that of the House version. Joining Hatch as co-sponsors last year, in addition to Kennedy, was pro-Gay Sen. Joseph Lieberman (D-Conn.).

Neither Hatch nor Canady have reintroduced the bill this year, but Capitol Hill insiders expect both lawmakers to reintroduce the legislation within the next several months. Gay activists say they are hopeful that Canady and Hatch will agree to revisions that will eliminate the language that threatens Gay civil rights laws.

RLPA clearly has the potential for allowing noncompliance with Gay civil rights laws in cities and states, said Christopher Anders, an ACLU attorney who monitors Gay-related issues. In an 11-page memorandum sent to Gay and non-Gay civil rights groups last August, Anders stated that "any civil rights [law] defendants whose discriminatory actions are substantially motivated by religious belief" would be able to invoke the Religious Liberty Protection Act. Anders said it would be up to the courts to decide whether civil rights laws or the RLPA should take precedence when those two laws are in conflict.

"The intent was not to make this an anti-Gay bill," said Rebecca Isaacs, an official with the National Gay and Lesbian Task Force and a former official with People for the American Way, which currently supports RLPA. "Nearly everybody agreed that people's basic religious rights should be protected."

However, Isaacs and other Gay leaders familiar with RLPA say that religious right groups are now stating in their promotional mailings and newsletters that a key benefit of RLPA would be its ability to allow citizens to use it to get out of complying with Gay civil rights laws.

Anders points to recent efforts by landlords to use their religious beliefs as grounds for denying the renting of apartments to unmarried heterosexual couples. Such landlords have claimed that renting to unmarried couples violates their religious belief that cohabitation outside of marriage is sinful. Anders said such cases, if successful, would have the potential to allow landlords to refuse to rent apartments to Gay people on grounds that homosexuality violates their religious beliefs if Congress and various states pass RLPA-type bills.

Most Gay civil rights laws, including those adopted by the District of Columbia and New York City, provide exemptions for religious organizations such as churches and other religious institutions. Similar to other civil rights laws, most Gay civil rights statutes also exempt small businesses that employ fewer than a dozen people, as well as homeowners who choose to rent out part of their own home, such as a basement apartment. Because of these exemptions, some supporters of the current draft of the RLPA say its impact on Gay civil rights laws would be negligible. Among those is Marc D. Stern, an official with the American Jewish Congress, who testified in favor of RLPA before the House Judiciary Subcommittee on the Constitution.

But Gay civil rights attorney and law professor Chai Feldblum strongly disputes such assertions, saying the RLPA as currently worded could be invoked by anyone to who claims that complying with a Gay civil rights law would violate his or her religious beliefs.

"RLPA gives people a federal statutory defense against a state or city Gay rights law," Feldblum said. To defend their laws in the courts, she said, states and cities would have to argue that they have a compelling government interest to uphold those laws.

"The question then becomes: Will the courts agree or balk at the argument that sexual orientation protection is a compelling government interest," Feldblum said. Some courts are likely to uphold the laws while others are likely to strike them down, Feldblum said. The best way to avoid the risk of subjecting dozens of local Gay civil rights laws to court tests, she said, is to revise the RLPA bill so that it is not in conflict with Gay civil rights laws.

Canady refused a request by Rep. Robert Scott (D-Va.) to eliminate the conflict during an Aug. 6 markup hearing of the House Judiciary Subcommittee on the Constitution, which Canady chairs. Scott introduced an amendment during the hearing, stating that "nothing in the [RLPA] shall be construed to provide a defense to any other civil or criminal action based on any federal, state, or local civil rights law." Gay activists expressed strong support for the Scott amendment.

The subcommittee voted it down by voice vote. And to the dismay of some Gay activists, Nadler voted present. The other Democrats on the subcommittee voted for Scott's amendment.

A spokesperson for Nadler, whose Manhattan district includes some of New York's largest Gay neighborhoods, said Nadler voted present as a means of protesting Canady's decision to release his draft of the bill less than a day before the markup hearing, denying subcommittee members a chance to properly review the draft. The spokesperson, David Lawson, said Nadler is troubled over the conflict the bill poses between religious rights and Gay civil rights. Lawson said Nadler believes the Scott amendment "went too far" and would have hurt the bill's aim of protecting religious rights. He said a number of key constituents in Nadler's district, including Jewish groups, strongly support RLPA.

"It's an absolute priority for Mr. Nadler to reach a solution to this problem that protects the rights of Gays and Lesbians as well as members of religious minorities," Lawson said. "He will not support legislation of this type that will hurt Lesbians and Gays."

Florida, Illinois, Connecticut, Rhode Island, and Alabama have already passed religious liberties type bills, and each of them contains language that potentially could be harmful to Gay civil rights bills.

Before former California Gov. Wilson vetoed that state's religious liberty bill last year on the grounds of his opposition to the state prisoners provision, openly Gay State Assemblymember Sheila Kuhl (D) was unsuccessful in attempting to persuade the legislature to revise the language of the bill to prevent it from hindering the enforcement of civil rights protections for Gays. The California legislature is expected to vote on a similar bill this year.

Religious liberty bills are also expected to be introduced this year in Maryland, New York, New Jersey, Arizona, California, North Carolina, and Texas. The ACLU says bills in each of these states are expected to include language harmful to Gay civil rights laws. Δ

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A Spy In Their Midst
From Journeys and Transitions
by Melanie Phillips

RAISED BY WOLVES

CHAPTER THREE

YOUR MOTHER'S MUSTACHE

SEPTEMBER 1, 1989

A most unusual day. I had already scheduled to meet with Bill again today, as well as my weekly trip to the doctor. But late last night, when I was signed on to the "Feminet" computer bulletin board, Beverly Overland, the sysop, came on-line to tell me she would be in Burbank on business today, and would I like to get together? Of course!

The Feminet board is the top system in the nation for communication among gender dysphoric individuals, so I was singularly thrilled to meet her face to face, instead of just on the network. I made arrangements with Mary to handle my extended hours as Melanie, which she graciously agreed to.

I arrived at Bill's and he had finally raised the courage to appear as Julie in front of someone else. He looks a little like Agatha Cristie! When I heard over the phone that he would be Julie, but didn't have a wig, I surprised him with a blond jobby I had bought, but never worn. He was thrilled, as he intends to come to the support group meeting as Julie, a big step for him!

Julie made lunch for me, but since I was late, we had little time for more than gossip before he went to the doctor for a vasectomy, of all things, and I went to my doctor for my hormone shot.

While I was at the doctor, I got a referral to an electrologist. I have had such mixed thoughts about losing my beard. As I have mentioned, it has been a shield and mask to me - to bolster my insecurity as a male, and losing it would be tough to deal with. And yet, I just cannot feel truly female until it is gone, not to mention the practical benefits in dressing! We shall see...

As soon as I left the doctor, I went to meet Beverly at the airport. I arrived just exactly at the time we had agreed on. She had traveled as a male to see a specific client, which is the only time she is not in female mode anymore. So I had the singular honor of seeing her in more or less her original persona, although the physical changes made her noticeably feminine even then. (I wonder if the same will happen to me, and how I will deal with it?)

We came back to my house so she could change, then went to the Black Angus for dinner. I expected to feel very nervous (and also perhaps elated with an adrenaline high) during my second ever outing as Melanie that was not by myself - and the first time I would actually be ordering things at a restaurant and truly living the role of a female.

...Nothing. Absolutely NOTHING! The experience was very pleasant, but because of the conversation, the meal, and the company; not because of any excitement. In fact, I felt so totally at ease as Melanie that I frequently forgot all about my outside appearance and became lost in the conversation. Sure, there were many times I was aware of an inappropriate gesture or tone of voice on my part, and yet, I felt more... I dunno... "comfortable," I guess, than I have ever felt before. And that, I suppose, is the real truth of the matter. Being Dave is not bad, not bad at all. But being Melanie is better, much better! So life goes on, and so do I. Where and how far? I do not know. But still, I do not want to stop or return to what I was.

SEPTEMBER 2, 1989

Today was my second support group meeting. This time, I was a lot more prepared - and not nervous at all. In fact, I spent the hour before I got ready making chocolate chip cookies for the pot luck!

Mary and I had gone to the store earlier, and she helped me pick out the right ingredients. Then, she was very supportive allowing me, to dress in the other room, closing her eyes when I had to pass by to get something. No freaking out on her part. As I left, I asked her if she wanted to see what I looked like, as I had done a knock-out job on my make-up and outfit. She declined, but said (surprisingly) "Maybe next time..."

Still, there was no nervousness driving to the group. But, strangely, I couldn't get into feeling like Melanie. I kept feeling like Dave in drag. The wig felt dead and lifeless, more like a mop than hair; my make-up like plaster and greasepaint. Overall, I felt like a clown. I began to worry that perhaps I had crossed the line and run out of steam on my path - that somehow, it had worked out of my system.

I found a spot to sit, and noticed that Bill had indeed come as Julie. I smiled at his courage in finally going in front of a group as his alter-ego. I was also happy that I had been honored as the first to see Julie yesterday.

During the next few minutes, I was amazed to find that my feminine gestures had become second nature. In fact, whenever I even consciously checked what I was doing, I discovered that I was completely consistent with a feminine image. I still felt like a truck driver, but I think (in retrospect) this is because I feel the hair is a cheat and the make-up covers the real physical me, even as it mimics or represents (or presents) the real mental me. And besides, I've heard that genetic women often have days when they feel like disgusting blobs for no apparent reason. All in all, it was an awful feeling!

I spent some time in conversation at the kitchen table with Julie and several other friends I had met last month. My real kick was when someone near the table asked who made the cookies, and another girl answered, "I don't know, but they're GREAT, aren't they!" It's amazing to fall so easily into a mental attitude where the culinary arts become a status symbol and a badge of personal pride.

During the "rap" portion of the evening, Julie and I both spoke of the events that had occurred in the month elapsed since the last meeting. The speed at which we had "progressed" as well as the openness with which we related our story were met with more than a few raised eyebrows, but with even more supportive smiles.

One woman, the wife of a TV who is supportive of his "hobby", was very nearly incensed by our admission that we had actually kissed. This is largely due, I suspect, to her own fears of what a similar scenario would mean to her if it had happened to her husband. Such a situation would be intolerable to her, and lead to the dissolution of the carefully structured and balanced lifestyle she had crafted. But, in fairness, there is much truth in her warnings that this would throw a serious monkey wrench in Bill's (and Julie's) relationship with his wife. Which is why he and I had already agreed that such an incident would never recur.

Later in the evening, Julie shared her driver's license picture with another TV so they could see what each other looked like "in real life." I offered mine, specifically to break Bill of thinking of me only as Melanie, and hopefully deflate the attraction he held for me.

This was a difficult decision, as I need to explore much more fully my intimate feelings toward men, and I myself am greatly attracted to him. In fact, even as I was showing him the photo, I was aware that I may never again have the opportunity to experience a relationship with a man I can truly trust, probably not with one I am so strongly attracted to, and certainly not in the near future when I need it the most.

It must have worked, since the next two times he referred to me in talking to the other TV, he called me "he", a mistake he had not previously made on any occasion. It hurt, but I knew I had done what was best for Bill and his wife, and my love for him, whether it is sisterly or more than that, is sufficient to put his needs before mine.

I arrived home, checked massages on my computer gender bulletin boards, and went to sleep.

September 6, 1989

Two nights ago, Mary made her first breakthrough in dealing with the physical changes brought on by my hormone use. Up until this point, she had refused to even see my arms or legs uncovered, as the thought of my being smooth and hairless was pretty much revolting to her. Therefore, it was with some shock to me that the following transpired.

I had strained my shoulder muscles moving heavy boxes over the weekend as part of our packing to go to the house on California Street. Mary had already rubbed some ointment into it the previous night, in the dark, so she didn't have to see anything. I, of course, felt rather dirty and ugly that she couldn't even bear the sight of me. This is particularly disturbing at the time, as I am desperately trying to bolster my self-image as a fairly attractive and feminine woman. Instead, I ended up feeling like a leper.

Well, this time I said it was rather foolish to go hide in the dark; how about if she just didn't look past my shoulder and she did it right in the comfort of the well-lit living room. She agreed. As she was rubbing the salve in, sitting behind me, she had to lean a little forward to get it on the front of the shoulder. I told her it was kinda ridiculous to hide like this. I felt like the Elephant Man. How about if she just took a look at my chest and got it over with? She said she had been thinking the same thing herself. So I turned around and she looked. Her only comment was, "That's not any more than a fat man would have..." I said, "Not yet..." We left it at that, but later, she said, "I still hope you'll change your mind. If it doesn't get any worse than this, though, I think I can handle it." I told her it was my intent to go substantially beyond what I currently had.

The next morning, for the first time since she knew I had shaved my body hair, she did not leave the bathroom when I came in to undress for the shower. She stayed busy with her make-up and we didn't talk about it, but she never flinched or left. Nothing else was said, but she obviously is coming to terms with this.

Last night, I had dinner with Mark, my long-time friend from my USC film school days. He had been the first I had told when I began to go public two months ago. I had kept him informed in person and by phone of the latest information, but the last I had spoken to him was on the day of my first doctor visit. After that, he had left for a vacation to England with his wife and has just returned.

At dinner, I filled him in on all the news, changes, and discoveries I had made. He remained the wonderful and loyal friend he has always been: empathizing with my troubles, sharing my joy, and keeping me humble by laughing at the ridiculous! Interestingly, I offered almost off-handed to take him to my next support group meeting. Surprisingly, he accepted, and will be the first friend to see me as Melanie, who has only known me as Dave.

I'm a little concerned, of course, as my mannerisms and voice will appear to be some kind of put-on or act, as opposed to the simple uncensored release of my inner self as it truly is. But we spoke of this, and he seems to feel he can handle it. I hope I can! This morning, Mary again stayed in the bathroom while I showered. I suppose that I wouldn't be surprised by anything she does in the future! Certainly, my hopes of some sort of

continued relationship in the same household are considerably bolstered. At worst, I imagine we would have separate beds, not share intimate physical moments, but live more like good friends, sharing a house. Perhaps that might even be preferable, as it could conceivably allow me to date the male population without fear of losing my most valued relationship.

This afternoon, four events happened that changed the way I think of myself. The first was a phone call I made accidentally to a wrong number. I was just calling as Dave, but when they answered the phone at the business I mistakenly reached, they stumbled for a pronoun, not sure if I was male or female by the tone and inflection of my voice. This was significant to me, as I was not trying to put on my Melanie persona consciously, but merely ask for information.

The second event was when I awoke from a nap at home this evening. (It is still light, even as I write this, as the days remain summer-long). I glanced at myself in the mirror and, for the first time, saw myself as more female than male. There was nothing specific I could put my finger on - perhaps a rounder face due to the hormones, perhaps the bangs that had fallen on my forehead (although my hair is still very short overall), perhaps the way I hold my lips, or glance with my eyes; I just don't know. But there was definitely something considerably feminine about my image in the mirror.

The third event, was walking up to the office here. There is a large, plate-glass window on the front of a shop, just before the office. It is slanted so that as you walk past, your reflection can be seen. I was not intending to check myself out as I walked past, as I wanted to get in here and start work on a film project I'm behind in. But as I passed, my image caught my eye and, for the first time, I read myself as female, even in "male mode"! In fact, in that brief moment - that tiny glimpse, everything from my walk to my carriage to the way I swung my arms read as female. It was indeed quite a jolt - a pleasant jolt, mind you, but a strong one. Imagine, looking in the mirror and seeing someone else!

The greatest, of perhaps most significant moment, however, was later when I rushed out to the post office to check my P.O. Box. As I approached the front door, a small boy came out followed by his father. The father looked up, saw me, and his initial reaction was to hold the door for me. Within a split-second, he re-read me and was so confused/embarrassed that he actually let go of the door and nearly let it slam in front of me! The significance is, that even in male clothing, even when I wasn't trying, I was read as female! WOW!!

September 11, 1989

Today was the first day of school after summer vacation for my kids. Both Mary and I dropped them off, but since she had to go to work, we took separate cars. I went in with my daughter to find the line for first grade. The whole time I was there I was surrounded by women - mothers - of roughly my age. It was strange to think that as the next school year begins, I could be one of them, instead of one of the few obtrusive men who were there seeing off their children.
I ran into the mother of a kid who was in Keith's YMCA Indian Guide tribe, of which I had been "Chief" for two years, then an advisor. We chatted for a while, but when another female friend of hers showed up, and then another, they moved off into their own little group, excluding me. I definitely felt left out and wondered how it would feel to be part of the "girl talk".

A little update on the last few days. Late September 6, just after my last entry, I got a call back from the electrologist I had been recommended to. Currently, he is Andrew, although for three and a half years, he lived as Karen. He has, however, just re-started hormones, with the same doctor I have, which is how I got his name.

We struck it off over the phone very well. He seems about my age, works occasionally in the video biz, knows a lot of the same people, and is/has going/gone through all that I have and more. We arranged for my first appointment on Thursday, next.

When I came home that night, I really felt the need for some commitment from Mary, one way or the other. I'm afraid I pushed the issue and worked myself into a tizzy. In fact, I began to cry so hard I couldn't talk. I felt totally alone. I desperately needed someone to hug and hold me and tell me it would be all right. But Mary didn't feel comfortable touching me, so I ended up in the back yard at midnight, sobbing away so loudly that the neighbors came out to see what was wrong. I've never felt so deserted and naked in my life. Finally, Mary came out and gave me a hug. But it was out of duty, not love. I could feel it in her arms. That was worse than no hug at all, and I completely fell apart.

I finally came in and my daughter, who was in bed, asked Mary what was wrong with daddy? Mary replied that daddy had "some problems" he was trying to work out. "Some Problems!" Suddenly, that struck me very funny - hilarious, in fact! I began to laugh through the tears. For twenty minutes I laughed. "I might never see my kids again! - HahahahaHAHAHA!!!!" The more depressing the thought, the funnier it was. I could barely catch my breath. I have heard about hysterical laughter, but until that night, I had never experienced it myself. Let me tell you, it's frightening. It is totally losing control of your emotions. Of course, I'm sure a lot of that was due to the effects of the hormones, but I was still out of control. Finally, I brought myself down, went to bed alone, and cried myself to sleep. When I awoke I felt dead inside, but hurt nonetheless. I dragged myself into work and struggled through a lifeless day. Thoughts of suicide seriously drifted across my mind for the first time ever. In desperation, I told my partner, Tom, about what had happened. And lo and behold, he managed to say just the right things at just the right time. I don't know if it was accident or brilliance, but he saw through all the smoke and told me what he saw.

He said that I was looking at the worst case scenarios. I was trying to force the issues and suffer the grief now, so it wouldn't hurt so much later. He said I was causing most of the bad feelings with Mary, as all she had anymore was a miserable sniveling wreck instead of a husband. Instantly I realized he was right. He told me that this time of exploration should be one of joy. I can't do anything about the way I feel, so just take it day by day. In time, things will work THEMSELVES out.

Mary called shortly after that, and I relayed the conversation. She said that she had been trying to tell me that for weeks. Nothing is definite. She doesn't know what she'll ultimately do. For that matter, neither do I! She said, just take it slow, give us both time to adjust. And if a day of reckoning does come, it

won't be a sudden event, but something we plan for and deal with in the most comfortable way possible.

Suddenly, my heart was lightened. And for the first time in weeks, I was no longer afraid. I told her I loved her, and also for the first time in weeks, she said she loved me too! Friday, Saturday, and Sunday we spent packing our household goods for the move. And these were some of the best days of our marriage.

P.S. Mary just called from work, and after chatting, I hung up by saying, "I love you." Again, she said, "I love you, too." And it wasn't put-on or considered. It was just natural, like this entire transition is, really: just natural!

September 13, 1989

I was working late at the office last night, editing music tracks for an educational film I had edited for a friend of mine, Brian, who had directed. Both Brian and Tony, one of my USC cronies, were with me helping to complete the project. At about 11:00 I got a phone call from Mark, who was also working late. I asked if he wanted to get together and he said sure, he'd be over right away.

I finished the project just as Mark showed up, and after we viewed the completed twenty two minute edit, Brian and Tony left and Mark and I went out for a drink. Mark drove and I talked, and he headed up Barham Boulevard, which is the way to Hollywood, but I was so caught up in my dysentery dissertation that I paid no attention.

Finally, we parked and I asked where we were going. He said there was a little restaurant down the street. We set off walking and entered the facility. Without a word of warning, Mark paid his cover charge, then I had to shell out six bucks from mine! Some restaurant! Well, the throbbing disco music thundering from the door was the first indication that things were not exactly Kosher... Turns out, Mark had just taken me to a transvestite night club!

It seems Mark had told a mutual friend, Sean, about me. And Sean was forcefully opinionated that I was making a horrible mistake. In fact, he said that Mark was being a poor friend in supporting me, as it was his DUTY to try to change my mind before I ruined my life. He should be trying to save me from myself!

Well, Mark being a self-effacing Polish-Catholic lad from the mid-west and prone to impulse buying any guilt trip offered on the open market, he felt it was now his personal responsibility to show me the error of my ways. He went so far as to refer to himself as "The Ghost of Phillips' Future"!

He led me through the writhing mass of horny flesh: half men and half women, except the women were men! Indeed, these men were some of the best looking women I had ever seen. The dance floor was alive with the sensual moves of mini-skirted, tight-shirted babes who flowed to the music as if they could see it and were outlining it with their bodies.

To Mark, this was a scene from Sodom and Gomorrah together again - with just a pinch of Dante's Inferno thrown in. He saw the old and the ugly, the lonely and the grief-stricken: the abandoned wrecks of pathetic former human beings reduced to outlandish parodies in their grasping efforts to quench the unbearable pain with even a brief encounter of pseudo affection. And there were several of these poor, burnt-out shells staggering through the ranks to be sure. But no more than at any hot-music club that attracts the discontent like moths to a nuclear bomb.

But I saw people, some like myself, but most of the transvestite persuasion, encountering other human beings in the manner and mode they felt driven to employ. I felt at home with the crowd, almost intoxicated by it, as I had never been in the company of so many of the lost souls at one time. And there they were, smiling, talking, dancing, flirting: guys in drag actually touching and kissing other men. Things I'd only imagined but longed to try. Here was a place where socially scorned behavior was the order of the day. Here, it was normal.

Well, Mark became increasingly frustrated that I was not put off by the pathos he wished to paint. In fact, after one beer, I told him that one more beer would have me wishing I had brought a change of clothes.

Now, I've only been in a night club of any kind two other times in my life. And I've been one to gravitate to the dance floor. But as I shifted my thoughts into Melanie mode, I could see that the thrill of getting caught up in the music and moving in sensual waves that sparked erotic attraction in the onlookers circling the floor had a drug-like effect on my mind. I could see myself out there, flaunting all I had, competing with every babe in the place for the attention of the male animals that cruised the periphery like sharks, waiting for their prey. Indeed, if there was not such a threat from AIDS and VD, I would've been back there the next night, done-up to the teeth!

Mark could see that he was failing. Finally, his uneasiness combined with a sense of failure, and he suggested we leave. I felt sorry for him as he struggled to understand what I saw that he didn't and vice versa. But I'm convinced that no one who is not themselves afflicted with the TS bug can truly appreciate the forces that drive us. To be sure, they can intellectualize the compulsion, but they can never empathize with the feelings of frustration and futility in leading a life in the wrong gender mold.

I hope he is not too depressed. After all, he is one of my few closest friends. And out of all those who have now shared my secret, he is the only one to take the time to try and make an impact; the only one who is so concerned for my well-being that they suffer on my behalf.

But someday, I hope he will realize that I AM female, I ALWAYS HAVE BEEN female. And no one, no matter how well-intentioned, can convince me to be other than my true nature. But, thank you, Mark.... Your effort last night was truly one of the most comforting expressions of brotherly love I have ever received.

September 14, 1989

I'd been putting off this moment since I first seriously considered following the path to SRS. But here I was, laying down on

the treatment table to have someone begin to permanently remove my beard.

What a terrifying concept: that the mask I've hidden behind since puberty, the major outward symbol that I was masculine would be stripped forever from my face; that should I ever change my mind, I would be naked to the world, forever struggling to prove myself for the rest of my life.

For me, the hormone therapy, even the surgery itself was psychologically minor compared to the loss of my beard. For the results of these other steps can be reversed or hidden from the world unless I choose to reveal them. But the daily stubble, the 5 O'clock shadow, is undisguiseable and its absence undeniable.

This simple act became for me the major mental boundary line between flirtation and commitment. As one persona had put it on one of my bulletin boards, "Electrolysis really separates the boys from the girls." And so, after months of putting it off, the time had come to take a stand.

All morning I had spent with my dad, trying to keep my mind off the clock. The appointment was at noon - HIGH noon.... And I struggled to lose myself in picayune details. But nonetheless, the time arrived, and I had to go or forever hold my piece. So I went. There was really no other choice.

The drive was uneventful and the directions good. And after knocking at the front door for several minutes, I went around back just as Andy/Karen appeared from the back room. Even though Andy was currently living in male mode, I could easily see the two modest bulges beneath his loose T-shirt. There are some things that always remain.

He greeted me and ushered me into his tiny studio. Crossing the threshold was like stepping into Berkeley in the sixties. Incense and classical music fought for airspace in the converted garage, while a Taoist goddess presided serenely over an offering of scented candles. A slick, high-tech computer nestled among dirty laundry and ancient herbal remedies, "This one enhances the female aura, try some?"

I, as usual, launched into an extended telling of the story of my life, while Andy made Cranberry Mist Tea. Having completed my nervous spiel and exhausted my supply of preselected prying questions, I stood in silence while Andy struck a small hammer against a display of six differently tuned bells as a Taoist prayer to the goddess. Supplication made, we drifted to the table where the event would be committed.

There are two types of electrolysis, Andy explained: Straight electrolysis with a DC current, and Thermalysis (or "Flash" with an AC current. There was, for the undecided the "Blend" method, combining both in one needle. NEEDLE, not probe, not pointer, but NEEDLE! The first method was permanent but took nearly one minute per hair, although relatively painless. The second, a 20% re-growth at only 10-20 seconds per hair, with a higher level of pain. Then, the combined method with an 80% re-growth rate, just 5 seconds per hair, and suffering beyond human comprehension. I opted for that method.

My reasons were cowardly: If I could take the pain, the results would be less than permanent. Most of my mask would return home to daddy if I turned tail and ran. So the dials were set, the alcohol dabbed across my two-day stubble, and Andy's face appeared distorted through the magnifying light as he hovered over me, pondering the eradication of my security blanket.

We began on the upper lip, which was the most sensitive area both physically and psychologically. The first few tentative stabs were easily tolerable - not pleasant by any means, but well within my pain threshold. For nearly 30 (I am proud to say) minutes - THIRTY MINUTES, one half hour, one 48th of a day, I suffered in silence and bore my pain like a man. But then, the more sensitive areas were violated and THESE hairs had an attitude. Each one felt like hypodermic needle piercing my lip and skewering it through. Some were worse than others. It got so I could anticipate the pain of the current by the pain of the probe's initial entry. I tried to hold on, I really did. But this became easily the most excruciating experience I have ever endured. And finally, I could endure no more. I asked to try the blend method, and found it much more acceptable in pain level. So we continued for the remaining time in that style.

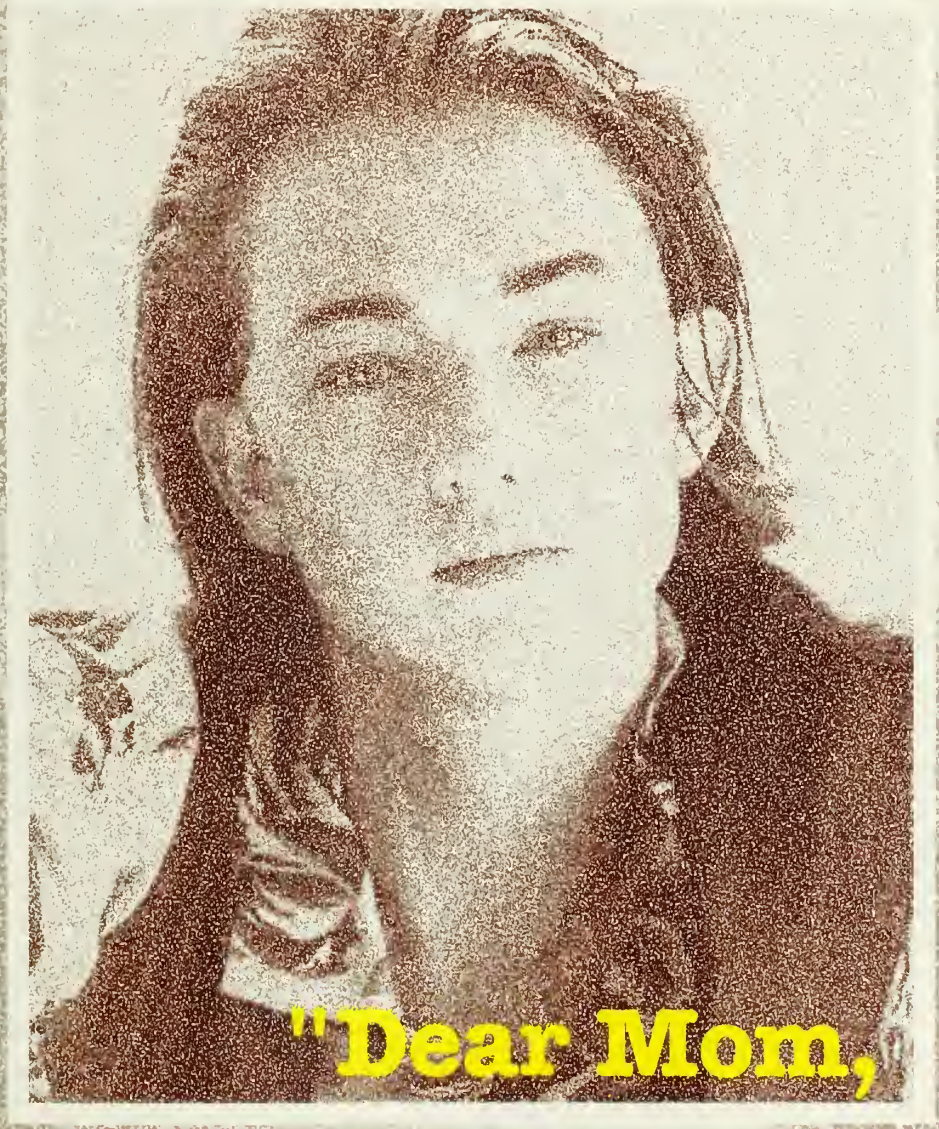
I had been told that this method led more frequently to scarring and, in addition, took four times as long for an initial "clearing". But "Flash" is definitely not for the squeamish. Eventually, after what seemed like days, the session ended. I dropped thirty sweaty dollars from my pocket to the table and verified next week's appointment.

With growing anticipation, I strode to my car to view Andy's handiwork in the rear view mirror. I slipped into the scorching plastic seat and tilted the mirror to reveal my face. My lip was quivering and swollen, but I could see small, almost miniscule patches where hair would grow no more. And suddenly a chill of joy ran down my spine with the thought that in a matter of months, I would have a face as smooth as any woman's. I started the car and pulled out into reality with a smile on my face, as I knew the threshold had been crossed and the commitment made.

September 16, 1989

Only one note for today, but a major one indeed. As the day wore on, with us moving our possessions by trailer to our new abode, Mary and I began to have more and more fun with each other. Later, when my step-dad took the kids for their weekly overnighter at his house, we got even closer. Finally, after a particularly fond enjoyment of something or other, I mentioned I'd really like to make love to her tonight. Well, later, just before bed, I broached the subject again, and incredibly, she was VERY interested.

Without going into private details, suffice it to say that we had a most enjoyable tryst. This was the first time we have been intimate since I told her I was serious about SRS two months ago. I don't know if this is a sign that things can work out, a final stab at some kind of normality, or a goodbye, but it is definitely preferable to the leprous feeling of being outcast that I have endured for these last eight weeks. I love Mary very much and hope my chosen course will not force our separation. Δ



By the time you get this I'll be gone. It's not your fault. It's no one's fault. I was just sick of everything and I needed to get away."

Elaine Seely woke with start that October morning. Exhausted after a week end of work at her Euclid pizza parlor, Elaine had aleady been awakened once, when her daughter Nicole stopped in to say she didn't feel well, that she wasn't going to school. Not an unusual situation, especially in recent days. Elaine nodded already falling back asleep. It was 7:45 am.

At 9:30, Elaine was roused again, startled by something. She headed toward her daughter's room to see if Nicole was feeling better. Opening the door wasn't easy. "I pushed and I pushed and pushed until I could get in there," Elaine remembered. "I thought she was asleep because she was making heavy breathing noises and I tried to rouse her and I couldn't, "I pushed the door in a little bit more and that's when I saw the blood."

Nicole was slumped against the door, blood seeping from a wound in her head. A self-inflicted gunshot wound. By 3:05 that afternoon, 15-year-old Nicole was dead.

"There was no way you could have stopped this. This was something I wanted and needed for a long time. I was just sick of everything and I needed to get away."

Away from the comments. Away from the snide remarks. Away from the looks she received for being different.

Since she was in third grade, Nicole had "gravitated toward masculinity"--sporting a short haircut, wearing boy's clothing, acting like a tomboy. "I think she was stuck in a girl's body," said her father, Greg. "I think she actually would have been a good candidate for a sex change."

Such a life path wouldn't have been Greg and Elaine's first choice for their youngest daughter, their blossoming artist, their wannabe NASCAR driver, their award-winning bowler.

They knew the trials Nicole would have to face -- but they also knew they loved their daughter. "It certainly wasn't going to be easy," her father said, "but we didn't discourage her. I took her to shop and get her hair cut the way she wanted." But her peers at Brush High School in Lyndhurst weren't quite as accepting.

"She pulled the trigger of that gun because she felt it was the only way she could escape the torment inflicted on her by her classmates," said June Lund Shiplett, a friend of the family. "Every day she went to school was torture for her, and she didn't know how to stop it."

Nicole stopped it the only way she could think of. On Oct. 13, the high school sophomore braced her father's .22-caliber rifle between her bedroom wall and her left temple and pulled the trigger.

"Tell (Vanessa) I love her and to always think of me and if she needs someone to talk to, just turn up her music real loud and start talking because I'll be listening. "

It wasn't always blatant -- but sometimes those whispers in the hallway cut sharper than a shouted insult. "She was very sensitive," said her sister, Vanessa. "She had a very soft heart. She would walk around with her head down a lot."

Life was different for Vanessa. With long blond hair and a perky smile, Vanessa, who was 14 months older, fits in better than Nicole. Unselfconsciously she admits that she belongs to the cool crowd, to "a higher class of people "I was friends with people not in my grade," Vanessa said. "My sister would get jealous of me." Not that Vanessa wasn't picked on. "People will pick on you no matter what," Vanessa said. "Even the cool people get picked on."

But that didn't stop Vanessa from protecting her sister, whom she called "Colie," when she was harassed. Different crowd or not, Vanessa had the warrior instincts of an older sibling. When she heard people picking on her sister, "I would yell at them" she said. "I would try to make them feel so stupid." Even now, Vanessa stands up for Nicole. "So many people came up to me, saying how horrible they feel for saying things. I'm like, 'Good, you should'." But she also admits that Nicole's tormentors weren't aware of the impact of their statements. "It's something that everyone does," Vanessa said. "You really don't realize how much it hurts some people."

"I'm not scared to die. I'm just scared what might happen after I die. I hope I die instantly because I hate pain."

The hatred hadn't always been directed at Nicole. Although she occasionally had discussed her gender identity with counselors since she was 8 or 9, she got through grade school just fine.

I remember younger days when she seemed to be more openly happy a lot of the time," her father said But those days were years ago. "Within maybe the last three years she started to just draw into herself," her mother said, "She decided that her outside persona was more like a boy. She presented this to the world and said, 'This is who I am.' Because she was different they would tease her a lot. I guess some of them were really, really nasty when they teased her."

The problems started cropping up in eighth grade, while Nicole was attending Memorial Junior High School in South Euclid. The Seelys moved to South Euclid the previous year, but seventh grade wasn't as torturous perhaps because Vanessa was with her. When her older sister moved on to Brush, though, the harassment began. It didn't end until that fateful October morning.

"It wasn't just guys, it was girls, too, that were harassing her" Elaine said. "I really wish I had known to what extent she was being harassed. I think one of the reasons why she didn't tell us was because she thought we would interfere and it would get worse."

"This is for the best and if you don't know that then I don 't know what to tell you."

So the dark-haired youngster simply kept her problems to herself. School officials were even unaware that she swallowed a handful of Tylenol in September, a move that sparked more counseling. "When I

think of her, I think guarded," said Sue Cicero, Nicole's guidance counselor at Brush High. "Nothing ever surfaced as far as people mistreating her." "I don't think we had I all those pieces," added Principal James A. Irvin. "If we had the pieces, we would have acted on that information.

Nicole knew help was available, Cicero said. Brush has teams that deal with social and emotional problems as well as counselors and social workers. "If something comes to our attention, we move on it," Irvin said. "When it's done openly and someone hears it, we deal with it."

Since last school year, Brush has focused on diversity; this year, school started with a motivational speaker who spoke on accepting others. "When it comes down to it," Irvin said, "a school can't make kids behave differently. You can only make kids aware," he said, "Everything is designed to let young people know that with their actions, there will be reactions. It's up to the community, to parents, to everyone to make kids aware what those reactions can be."

Part of Nicole's reticence might have involved a simple desire to handle her problems herself "She could take situations she didn't like and make them palatable to her," Cicero said, recounting conflicts that Nicole resolved.

"Give my junk to Carly And tell her sorry about the Arosmith consort and I'll still see it, just not with her, but in her heart."

But confusion about her gender identity -- and the torment it brought about-- turned into something she couldn't handle on her own. Nevertheless, Nicole didn't share her confusion, didn't talk about the pain that others were causing. Some of her pain may have been channeled into hard work: the meticulously drawn pictures in which she experimented with perspective and color., but it wasn't channeled into conversation.

"I wish she had said something," said Carly, Nicole's best friend. "I don't think she knew how many friends she had. All my friends were friends with Colie." In fact, many of those friends thought Nicole was doing fine. She had recently joined the junior varsity soccer team and seemed to be happier than she had been in a long time. "She fit right in with our team," said Coach Jayson Macauda "She got along with everybody."

Such friendships might have been the only thing that kept Nicole from ending her life sooner. "We were thinking that since she was on a team, it was great," her father said. "She was making friends, doing things with the girls from the soccer team. "It may have kept her from doing it sooner than she did," her mother added.

"Don't think of it as an ending but a new start! Just go on with your life. You'll be OK."

But in Nicole's mind, a handful of friends couldn't make up for years of torment. And now those friends have to deal with the fact that Nicole is gone. "I thought my sister would always be there," Vanessa said. It's just beginning to hit her: Colie won't be there to talk to, to shop with, to plan the future with. "I don't get to buy her anything for Christmas" Vanessa said.

But moving on requires finding a ray of hope wherever possible. Almost a month after Nicole died, Elaine Seely woke up again, this time stirring from a dream of Nicole. "She was just sitting there eating," Elaine said. "I told her, 'I miss you so much.' She just stood there with a big grin on her face." "I know she's happy, wherever she is."

Doctors can offer help to confused teen-agers

Anger. Fear. Confusion. A combination of tormenting peers, gender-identity confusion and normal teenage angst can release a wealth of emotions that a youngster just doesn't know how to with.

"Life is hard for any teen-ager," said Dr. Sylvia Rimm, a child psychologist and director of the Family Achievement Clinic, at MetroHealth Medical Center. Adding gender identity confusion or sexual issues to the mix only makes things more stressful "Teen-agers are so vulnerable," Rimm said. "They haven't established their own identity." And vulnerable teens often express their own fears by harassing others.

"There's a number of teen-agers having these fears," Rimm said. "It's a kind projection. The uncertainty that so many young people feel in their lives causes them to be meaner to others." People going through situations such as those involving 15-year-old Nicole Seely have to talk about it, experts said Nicole received some counseling, but in the end, the confusion and lack of acceptance fueled her suicide.

"Sexuality is very powerful during our whole life," said Rimm. "During the teen-age years it's just awakening. These young people really need support, open minded support." But it's hard, said others who've faced such crises, to know what to say.

"I never talked to anybody about it because I didn't know what I would tell them," said Mitch, a 30-year-old man who began his life in a woman's body. "I was frightened. I figured I was the only girl who didn't know how it meant to feel like a girl.

"People have heard of being gay," he said. "But transgender is so far from anybody's understanding. Most people don't get up in the morning and look into the mirror and question, 'Am I really a man? Am I really a woman?'"

"While homosexual people may be targeted in similar ways, transgender people tend to stand out more," said Karen Gross, director of TransFamily of Cleveland. "They don't clearly fit into gay or lesbian or straight," she said. "

For more information and help:

IFGE
781-899-2212
www.ifge.org
info@ifge.org

FTM International
415-553-5987
www.ftm-intl.org
TSTGMen@aol.com

National Gay and Lesbian Task Force
202-332-0207

American Boyz
transman@netgsi.com

T.O.P.S.
1-800-761-TOPS
TG-TOPS@onelist.com
www.uncle.org/tops/

Intersex Society of North America
415-575-3885
www.isna.org

GAY, LESBIAN, BISEXUAL, AND

"Young men with more feminine gender role characteristics seem to face the highest risk of self destructive behavior."

Transgender Youth Suicide

Warren J. Blumenfeld

Someday, maybe, there will exist a well-informed, well-considered, and yet fervent public conviction that the most deadly of all possible sins is the mutilation of a child's spirit. -Erik Erikson

This issue is not about a 'different' way of life; it is about life itself. I know that every teacher and every parent in this Commonwealth fundamentally agrees that no young person - gay or straight - should be driven to take her or his life because of isolation and abuse. This is a tragedy we must all work together to prevent. We can take the first step toward ending gay youth suicide by creating an atmosphere of dignity and respect for these young people in our schools. -Massachusettes Governor William F. Weld, speaking at a Gay and Lesbian Youth Commission Teacher Training, Arlington Street Church, Boston MA, June 30, 1993.

Overall Youth Suicides

Adolescent suicide has increased threefold in the last 10 years, making it the second most frequent cause of death among youths aged 15-24 (10 per 100,000 deaths per year)(2). The incidence of suicide among adolescents between the ages of 15 and 19 had jumped from 2.7 per 100,000 in 1950 to 9.3 in 1982. The incidence of youth suicide stands at 11.3 per 100,000 today. It is estimated that suicide attempts are 40 to 100 times more common than completed suicides.(3) An additional 500,000 youths of all sexual orientations attempt suicide annually(4).

The Massachusetts Department of Education asked more than 3,000 students in 1994 to answer questions anonymously and found that 10 percent had attempted suicide compared with 6 percent in 1990, 20 percent "made plans" to commit suicide compared with 14 percent in 1990. 3.4 percent required medical treatment as a result of a suicide attempt(1).

Suicides among Gay, Lesbian, Bisexual, And Transgender Youth

In 1989, the United States Department of Health and Human Services (HHS) issued its "Report on the Secretary's Task Force on Youth Suicide," which found that "A majority of suicide attempts by homosexuals occur during their youth, and gay youth are 2 to 3 times more likely to attempt suicide than other young people. They may comprise up to 30 percent of (the estimated 5,000) completed youth suicides annually"(5). The report recommended that "mental health and youth service agencies can provide acceptance and support for young homosexuals, train their personnel on gay issues, and provide appropriate gay adult role models; schools can protect gay youth from abuse from their peers and provide accurate information about homosexuality in health curricula; families should accept their child and work toward educating themselves about the development and nature of homosexuality"

Kevin Berrill, Director of the Anti-Violence Project of the National Gay and Lesbian Task Force at the time of the report's release stated.

"The increased risk of suicide facing these youth is linked to growing up in a society that teaches them to hide and to hate themselves. We welcome this report and hope it will lead to action that will save lives."

Initially, however, the report was suppressed by the Bush administration under pressure from right-wing groups and by conservatives in Congress. After the findings, William Dannemeyer, who was at the time a conservative Republican member of the U.S. House of Representatives from California, called for then-president Bush to "dismiss from public service all persons still employed who concocted this homosexual pledge of allegiance, and seal the lid on these misjudgments for good." HHS Secretary Louis Sullivan wrote in a letter to Dannemeyer that the study "undermined the institution of the family"(6).

The findings of the report were leaked to the press and finally released. Other studies confirm these findings. Gary Remafedi, Assistant Professor of Pediatrics, University of Minnesota, and author of Death by Denial: Studies of Attempted and Completed Suicide in Gay and Lesbian and Bisexual Youth, found in a 1991 study of 150 gay and lesbian youths in Minneapolis, more than 30% said they had attempted suicide at least once as a teenager.

"It's Homophibia that's killing these kids."

The youths who are at the greatest risk for suicide are the ones who are least likely to reveal their sexual orientation to anyone. Suicide may be a way of making sure that no one ever knows. It's homophobia that's killing these kids (7).

Remafedi confirmed a 30% suicide rate among gay and bisexual youth, and also found that young men with more "feminine gender role characteristics" and those who recognized their same-sex orientation at an early age and acted on those sexual feelings seem to face the highest risk of self-destructive behavior. This study also documents an unusually high relationship between homosexuality and sexual abuse, drug abuse, homelessness, prostitution, feelings of isolation, family problems, and school difficulties. Thirty percent of these subjects reported at least one suicide attempt, and almost half of the attempters reported more than one attempt. The mean age in this sample at the time of the suicide attempts was 15 1/2 years. Ingestion of prescription and/or nonprescription drugs and self-laceration accounted for 80% of the attempts. Twenty-one percent of the suicide attempts resulted in medical or psychiatric hospitalization, but almost 3 out of 4 attempts did not receive any medical attention. One-third of the first attempts occurred in the same year that subjects identified their bisexuality or homosexuality, and most other attempts happened soon thereafter. Family problems were the most frequently cited reason for attempts. Eighty-five percent of the attempters reported illicit drug use and 22% had undergone chemical dependency treatment (8).

One-third of the first attempts occurred in the same year that subjects identified their bisexuality or homosexuality, and most other attempts happened soon thereafter.

The earlier a young person is aware of a gay or lesbian orientation, the greater the problems they may face and may be more likely at risk of suicidal feelings and behavior.

Younger gay adolescents may be at the highest risk for dysfunction because of emotional and physical immaturity, unfulfilled developmental needs for identification with a peer group, lack of experience, and dependence on parents unwilling or unable to provide emotional support. Younger gay adolescents are also more likely to abuse substances, drop out of school, be in conflict with the law, undergo psychiatric hospitalization, run away from home, be involved in prostitution, and attempt suicide (9).

Pollak found that nearly all gay and lesbian suicides occur between the ages of 16 and 21(10).

The fear of AIDS adds to the anxiety gay youths experience. According to Joyce Hunter, Behavioral Researcher at the New York State Psychiatry Institute's HIV Center in New York City:

Gay teenagers already have so much to deal with that when they find out they are HIV-positive or even that they are going to have to live in a world where HIV is prevalent and a constant threat, they become overwhelmed. It's just another factor that can add to their suicidal thoughts(11).

Pollak found that nearly all gay and lesbian suicides occur between the ages of 16 and 21.

Issues of race and gender identity also impact suicide. Thirty-six percent of African-American lesbians compared to 21 percent of white lesbians, and 32 percent of African-American gay males compared to 27 percent of white gay males attempted suicide before age 18.(12) Transsexuals may be at higher risk than homosexuals and much higher risk than the general population to suicidal behavior. (13) Fifty-three percent of transsexuals surveyed had made suicide attempts. (14)

In February 1992, Massachusetts Governor William F. Weld signed an executive order establishing the Governor's Commission on Gay and Lesbian Youth, taken, in large part over concerns for the high incidence of suicide among gay, lesbian, bisexual and transgender teens.

ADDITIONAL LEADERS THROUGHOUT THE COUNTRY HAVE SPOKEN OUT ON THIS ISSUE.

Gerald Newberry, Coordinator of Fairfax County, Virginia's family-life education programs talking about why that county expanded family-life education to include issues of homosexuality and homophobia:

"We had a moral obligation to combat a devastating trend (gay and lesbian youth suicide). We needed to communicate to our kids that people are different, and that we don't choose our sexual feelings--they choose us(15)."

Charlotte Patterson, Associate Professor of Psychology at the University of Virginia:

"We need to create an atmosphere in the schools where everybody is treated with respect. The task of the schools is not to advocate but to educate. Kids should learn there are Jews and Catholics as well as Protestants, and that there are gay and lesbian parents as well as heterosexuals (16)."

Benjamin Ladner, President of the National Faculty, a national organization working for educational reform:

"As educators, we've waited too long to respond to the reality of social structures. We have a moral obligation to provide understanding to children about the way things are. We can do it

- in collaboration with the neighborhoods and communities the children live in. But it's our task to provide a base of understanding. We need to own up to this issue" (17).

Fifty-three percent of transsexuals surveyed had made suicide attempts.

And Beth Winship, syndicated teen advice newspaper columnist:

"Some of the saddest, most hopeless letters I receive are from gay teens. At their age, when sexuality is of paramount importance, doubts about 'inappropriate gender behavior' are excruciating and sometimes the teens are even suicidal. A high price indeed(18).

Case Studies:

Sharon

Sharon, an 18-year old student at Concord Academy - a private school in a wealthy suburb of Boston -- looks back through her diaries beginning at age ten when peers continually called her "dyke," "lezzie," and "queer," and she counted the times she seriously contemplated ending her life.

"Eighteen separate occasions have brought me to hold a shining razor against my wrists, or to empty out a hundred aspirin and count them over and over trying to think of reasons not to swallow them, or to peer out my third-floor dormitory window and try to calculate how I would need to jump to most effectively dash my brains out on the fire escape below."

Fortunately, Sharon sought help before it was too late. "I never slashed. I never swallowed. I never jumped. I was much luckier than some people"(19).

Bobby

Bobby, however, was not so fortunate. Lacking support from family and friends and being denied valid information in high school for his emerging sexual identity, a few days into his twentieth year, Bobby did a back flip over a highway overpass in the path of a semi-truck and trailer, and was killed instantly. Bobby too kept a diary. At age 16 he wrote:

"I can't let anyone find out that I'm not straight. It would be so humiliating. My friends would hate me, I just know it. They might even want to beat me up. Any my family, I've overheard them lots of times talking about gay people. They've said they hate gays, and even God hates gays, too. It really scares me now, when I hear my family talk that way, because now, they are talking about me .... Sometimes I feel like disappearing from the face of the this earth"(20).

Mary, Bobby's mother, testified at a public hearing on Project 10 (a gay and lesbian school-based support program in Los Angeles) June 23, 1988:

"An injustice has been done not only to Bobby but to his family as well. God knows it isn't right that Bobby is not here with his loved ones. Correct education about homosexuality would have prevented this tragedy. There are no words to express the pain and emptiness remaining in the hearts of Bobby's family members, relatives, and friends. We miss his kind and gentle ways, his fun-loving spirit, his laughter. Bobby's hopes and dreams should not have been taken from him, but they were. We can't have Bobby back. Please don't let this happen again" (21).

Nancy

When JoAnne's sister, Nancy, told her that she was a lesbian, JoAnne responded judgmentally.

I told Nancy that I thought that gays were disgusting and I couldn't stand the sight of them, and never wanted to be around them again.

Nancy died from an overdose of drugs in an apparent suicide, and JoAnne felt overwhelmed with remorse. "I now have an unbelievable amount of guilt due to the discriminatory comment I made to her years ago. I can never take back what I said, and this is one of the main reasons I want to do everything I can to help make this world a better place for those who are lesbian, gay, and bisexual....If families and society could only realize the deep scars they are digging every time there is gay bashing, a life could be save" (22).

Opal

A mother gives testimony at hearings held in Boston, November 1992, at the Massachusetts State House, to the Governor's Commission for Gay and Lesbian Youth:

"My name is Ruth and I've been asked to give testimony regarding my daughter, Opal. She died in April of 1992 from a self-inflicted gunshot wound to the head. Opal was 19 years old when she died. She had told me in the summer of 1991 that she was Lesbian. My daughter was a sophomore at a prestigious, private university in Massachusetts. She had an extremely bright future ahead of her, and was hoping to attend Harvard University and become a district attorney."

"While she was home for college break in the summer of 1991, I got a call from one of her friends saying that I should come pick Opal up because "she took drugs." When I went to get her she was extremely high, and babbling. I wanted to take her to the hospital, but she became very agitated and said she would run away, so I took her home instead. On the way home I asked her what was making her do this. I said, "Are you pregnant? Are you a drug addict?" She told me "No," and "to stop guessing because I'd never figure it out." I asked, "Are you Gay?" She didn't respond so I repeated my question and she said "Yes." I asked her if she thought that made any difference in how much

I loved her. And I began to tell her that whatever her lifestyle, it didn't matter to me. She was my daughter and I would always love her. I took her home and stayed up all night with her, telling her how much I loved her and that being Lesbian did not make any difference to me. I was very scared for Opal's mental health. I spoke with a Gay coworker, and he said to see if we could encourage her to get counseling, but if not just to show her our love and caring. Opal adamantly denied counseling, saying "You need it, not me."

"I didn't understand; she needed help. I kept pressing her to get counseling, but she would only get angry when I brought up the subject. I didn't know what to do. Should I tell my family/friends? Should I wait for Opal to tell them? I finally accepted the fact that I could not force Opal to get counseling; maybe the drugs were just a way for her to be able to tell me that she was Lesbian. I kept asking her if she needed any help, and she kept saying she was fine. She was 19 years old and very independent. I decided that she would let me know if she needed my assistance."

"In August of 1991, I had a baby girl. Opal seemed so happy with her new sister. We would visit Opal at college and she would take the baby everywhere to meet her friends. She called the baby "Peanut" and just seemed to enjoy being with her. But I knew something was bothering Opal. I kept asking her what was wrong. I suspected that she was drinking a lot. She only came home from school about once a month; we spoke more frequently on the phone, but I didn't see her that often. When she was home she kept running up long distance phone bills, and making late night calls. After Opal's death, I found out she was calling her lover, a woman in her mid 20s. From what I have found out, her lover was trying to end their relationship at the time of Opal's death.

I do not blame any one person for Opal's suicide. But I can now see many contributing factors to her decision. When I visited Opal at college during her sophomore year, there were almost always cases of beer in the campus suite. None of her roommates were yet 21. In speaking with other college students, they tell me that everyone drinks on campus, if you don't you're considered weird. Opal's roommates did not know that she was Lesbian. Her closest roommate told me she had asked her outright and Opal had made up an elaborate lie to cover up her sexuality and the letters and late night calls she was also getting at school. After her death, Opal's roommate told me that she was different when she came back to school in September 1991. She didn't want to socialize any more, she stayed in her room in the dark, and slept sometimes for 15 hours a day. None of her roommates had previously told me about these problems. Opal's GPA was 3.3, even better than her first year. I didn't know that she was showing these obvious signs of depression while she was at school. After her death, her roommate told me that they had talked Opal into making an appointment to get counseling when she returned from April school break. When she came home for break in April 1992, she was physically different. She had cut her hair very short; she had gained a lot of weight. She was quiet, but Opal was always a quiet person. She kept a lot to herself. I asked her if anything was wrong, but she kept telling me everything was fine.

The last time I saw her alive was on Wednesday, April 22. I found her body on Friday, April 24. It was the most terrible thing that has ever happened to me. I cannot describe my utter horror and total sadness. My daughter was gone. I couldn't fix her wounds or help her. Imagine the sadness she must have felt to cause her to make this decision. I could not imagine how I could live with the pain I felt, knowing that Opal was so distraught, that she would take her life; and I hadn't put the signs together to think suicide. Even though I realize that suicide was Opal's decision, the guilt that I and my family felt at the time of her death was overwhelming."

Imagine what it's like to grow up Gay/Lesbian in America. When you're little, you feel different, but you don't know what this feeling is all about. Then you get a little older and you hear and use words like "faggot." And then you're an adolescent and you start to realize what this different feeling is, but you cannot talk about it to anyone. Then you're a young adult, and the whole society tells you that the way you feel is abnormal. So, you still can't talk to anyone. and then you fall in love with someone, and just like heterosexual people, you want to shout it from the rooftops and discuss it with someone, and when things aren't going right, you need to talk about that too. But you can't, because you've been taught that what you feel is not right. And you've been taught by society that this love you feel is sinful, and you've learned to hide your true feelings. You've been taught to hate the way you feel, it's disgusting. So that there's this piece of yourself that you hate and despise, but it's part of who you are. What confusion Opal must have felt. She was such a wonderful young woman, caring and loving. Always helping those who needed help most, and then when she needed help most, she couldn't ask.

"I love my daughter. I know she knew that. I have always had friends from all kinds of backgrounds. I taught Opal to be open and accepting to all people regardless of their race or sexuality or anything that society called different. And even though I taught her these things, it wasn't enough - society taught her to hate a part of herself. THIS MUST STOP. A wonderful child, with an incredible mind is gone because our society can't accept people who are "different" I will miss my daughter for the rest of my life. I'll never see her beautiful smile or hear her glorious laugh. I'll never see her play with her sister again. All because of hatred and ignorance. I strongly believe that the seeds of hate are sown early in life. Let's replace them with love, understanding, and compassion. We have no choice - this terrible tragedy will continue to repeat itself and someday it may be your wonderful child who is gone forever"(23).

INTERVENTION STRATEGIES

Q: What can teachers, parents, and peers do to prevent youth suicides?

Lee Ann Hoff, Author of the award-winning book *People in Crisis*.: What professionals in this field of suicide prevention have said and studied and practiced for dozens of years is, you have to be direct: you have to talk about it, understand what it is about. They must understand the pain and connect it to the underlying issues. What you basically have to do is "uncloset" suicide, which traditionally has been considered a taboo subject.

Q: Some people say, like the topic homosexuality, if you talk about suicide, it will put ideas in students' heads?

LAH: That is a myth that has been undone so long ago; it is absolutely preposterous. There is the delicate thing you have with adolescents around imitative and contagious behavior, but you don't stop suicide by refusing to talk about it. If you keep it under wraps, the kids are going to be even more likely to imitate suicidal behavior.

Q: There have been complaints coming from both within the GLBT communities that we over emphasize GLBT youth suicide, and that we must tell more of the positive stories. They say we might be scaring students when we talking about the negative aspects of our lives.

LAH: Everything should be in balance. One shouldn't ever only talk about the negatives, e.g. suicide, substance abuse, etc.. However, that doesn't mean you shouldn't talk about it at all. Even if nobody has made a suicide attempt, you still need to bring it out in the open as something to be prevented, and something to be understood.

Q: Some AIDS educators talk about "passive suicide" in which some young people, due to issues of poor self esteem, will needlessly and purposefully place themselves at increased risk for HIV infection.

LAH: Officially that kind of behavior would not be called "suicidal." It would be called "self destructive." However, any self-destructive behavior is related to the larger issues of self esteem and not caring about one's life, and in this case, the downward spiral into depression. It starts at the top with society blaming the victims, and the next piece is where the victim blames him/herself, and then goes into depression and then potentially suicide. Suicide would be the ultimate self-destructive behavior. Others behaviors would include acting out toward other people, for example, assault or even homicide.

Q: Are there connections between violence prevention and suicide prevention strategies?

LAH: They are very similar in many respects, with the major piece being helping people find other ways to express either their despair or their anger. In the case of suicide, the key dynamic is depression and despair. In the case of violence it's anger and assault.

Q: Some people argue that violence and suicide are issues only to be discussed by guidance counselors, and not, for example, by classroom teachers or peer counselors. What is your opinion?

LAH: Teachers are front-line workers when it comes to things that have been called "mental health issues." In another sense this is everyone's business and that includes teachers, parents, and peers. I made a distinction between "Level 1 Assessment" (every human being needs to assess this risk for life). "Level 2 Assessment," on the other hand, is a larger piece which usually specialists do. Everybody needs to at least find out if there is some danger here and what is going on and at the very least to make a sympathetic statement and offer support and understanding, and to try to link the person up with someone who they feel more comfortable with. This is the teacher/counselor link, the peer/counselor link, or the parent/counselor link. No matter who you are, if you suspect a problem, it does no one any good to keep it under wraps.

The crucial point is, just because you open up this subject, it doesn't mean you have to do the whole thing. All you have to do is give the message of caring and concern and link that person with somebody who has more skill and experience. In many instances that may even be enough.

Q: On many occasions, teachers and peers will speak out against other forms of harassment and bigotry in the schools (e.g. racist, sexist, anti-religious discrimination), but are hesitant to interrupt homophobic or heterosexist epithets for fear of having their own sexuality called into question. What are your feelings about that?

LAH: I really believe that one of the things that is wrong with this country right now is that we have lost all touch with the fact that human beings are moral beings, and that this pretense that we should be completely neutral, including teachers, is to me absolutely ridiculous. This is true even in the therapy world: therapy and guidance people have espoused this so-called stance of neutrality. With the research that we have on violence, it is now very openly accepted that if health professions, for example, maintain neutrality in the face of another human being hurt, this is wrong. If you do not make a statement that helps define this act as an amoral act and as something that is socially unacceptable and against the law, then you are colluding. You have an obligation as a health or social service or educational professional to define things in the law that have been defined as criminal and as punishable.

Myths and Facts

Myth: Good circumstances - having a comfortable home, a good job, or being a good

student - prevent suicide.

Fact: Suicide cuts across class, race, age, and sexual orientation differences, though its frequency varies among different groups in society. For example, suicide and suicide attempts among gay males and lesbians is considerably higher than among heterosexual youth (due to societal homophobia, transphobia and heterosexism).

Myth: People who threaten suicide cut their wrists, or don't succeed are just looking for attention and are not a risk for suicide.

Fact: The majority of people who succeed in killing themselves have a history of previous suicide attempts. All threats and attempts are "cries for help" and should be taken seriously. Failure to answer a "cry for help" may precipitate another attempt. Anyone desperate enough to make a suicide attempt most surely needs more attention than he or she is currently receiving.

Myth: Talking about suicide to people who are upset will put the idea in their heads.

Fact: Suicide is much too complex a process to occur as a result of a sincere and caring person asking a question about suicidal intent.

Myth: When gay and lesbian people recognize the "sinfulness" of their life, most of them kill themselves.

Fact: Though a significant number of gay and lesbian youth commit suicide or make suicide attempts, they do so most often because of the prejudice, hatred, and sometimes violence they have endured from mainstream society. Just like racial identity or being male or female, sexual orientation is not something a person chooses. When societal attitudes toward gay males, lesbians, bisexuals and trans change from rejection to acceptance and support, their rates of self-destructive behavior most likely will decrease.

Signs of Suicidal Risk,
Lee Ann Hoff

1. Severe Changes in Behavior, Attitudes, School performance.

2. Giving away prized posssions.

3. Putting oneself down for the smallest failure.

4. Extremely upset and depressed over everyday happenings.

5. Giving a verbal message that could be taken as a "good-bye": "I just can't take it anymore...Something's got to give."

6. Any action or way of behaving that seems unusual for the person, for example: driving recklessly; eating or drinking more or less than usual; a student with a good academic record quits studying.

Individual Conferences with Students
Virginia Uribe, Project 10

A. Find Privacy: If possible, try to find a place where the student can be assured of some privacy. Perhaps a cubicle in the counselor's office or in some other office. Avoid placing yourself in a compromising situation. Don't go off campus. Stay visible to others.

B. Assure Confidentiality: Within the legal limits, assure the student that what is said will remain confidential.

C. Maintain Calm: It is very important that the adult present a balanced demeanor so that the student knows that he or she has permission to talk freely about the source of the distress.

D. Be Honest With Yourself: Keep in touch with your own feelings and reactions to the student, the issues, and the situation. This is especially important in an emotionally-laden subject like homosexuality. If you feel you cannot handle the situation, ask someone else to take over, and arrange the transition.

E. Validate Feelings: Listen well to the feelings that are being expressed by the student. Help the student clarify feelings. Use gentle probes for clarification and elaboration. Use increasingly focused questions when appropriate.

F. Provide Information: The correct information at the right time can be very helpful. Be sure not to preach, however, and be sure that your own need to "do something" is not clouding your judgment regarding the timeliness of the information.

G. Explore Resources: As soon as possible, explore with the student what resources he or she has available, and what their support system provides. Assist the student in deciding who, when, and how to reach out for that support.

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He nearly swooned, his eyes sparkling with mischief. He smoothed the soft sweater over his brassiere and twirled around. "Maybe I should have been a girl?"
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It was only a fraternity prank but her was Pat getting all prettied up like he was going on a date! OH, MY! A double date with his wife! That was coming too!
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A SEX DIFFERENCE IN THE HUMAN BRAIN AND ITS RELATION TO TRANSSEXUALITY

BY J.-N. ZHOU, M.A. HOFMAN, L.J. GOOREN AND D. F. SWAAB

Transsexuals have the strong feeling, often from childhood onwards, of having been born the wrong sex. The possible psychogenic or biological etiology of transsexuality has been the subject of debate for many years [1,2]. Here we show that the volume of the central subdivision of the bed nucleus of the stria terminalis (BSTc), a brain area that is essential for sexual behavior [3,4], is larger in men than in women. A female-sized BSTc was found in male-to-female transsexuals. The size of the BSTc was not influenced by sex hormones in adulthood and was independent of sexual orientation. Our study is the first to show a female brain structure in genetically male transsexuals and supports the hypothesis that gender identity develops as a result of an interaction between the developing brain and sex hormones [5,6].

Investigation of genetics, gonads, genitalia or hormone level of transsexuals has not, so far, produced any results that explain their status [1,2]. In experimental animals, however, the same gonadal hormones that prenatally determine the morphology of the genitalia also influence the morphology and function of the brain in experimental animals in a sexually dimorphic fashion [6,7]. This led to the hypothesis that sexual differentiation of the brain in transsexuals might not have followed the line of sexual differentiation of the body as a whole.

In the past few years, several anatomical differences in relation to sex and sexual orientation have been observed in the human hypothalamus (see [6] for a review), but so far no neuroanatomical investigations have been made in relation to the expression of cross-gender identity (transsexuality).

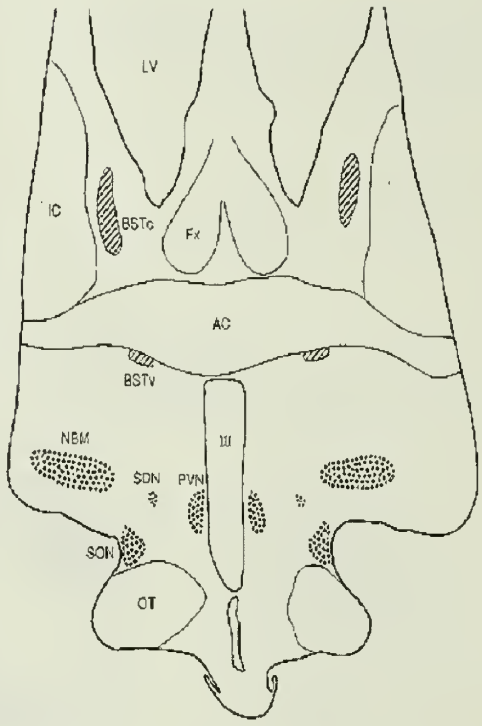

Figure 1: Schematic frontal section through two subdivisions of the bed nucleus of the stria terminalis (BST) that are hatched. III: third ventricle; AC: anterior commissure; BSTc and BSTv: central and ventral subdivisions of the BST; FX: fornix; IC: internal capsule; LV: lateral ventricle; NBM: nucleus basalis of Meynert; OT: optic tract; PVN: paraventricular nucleus; SDN: sexually dimorphic nucleus; SON: supraoptic nucleus.

We have studied the hypothalamus of six male-to-female transsexuals (T1-T6); this material that was collected over the last eleven years. We searched for a brain structure that was sexually dimorphic, but not influenced by sexual orientation, as male-to-female transsexuals may be "oriented" to either sex with respect to sexual behavior. Our earlier observations showed that the paraventricular nucleus (PVN), sexually dimorphic nucleus (SDN) and suprachiasmatic nucleus (SCN) did not meet these criteria ([6] and unpublished data). Although there is no accepted animal model for gender identity alterations, the bed nucleus of the stria terminalis (BST) turned out to be an appropriate candidate to study for the following reasons. First, it is known that the BST plays an essential part in rodent sexual behavior [3,4]. Not only have estrogen and androgen receptors been found in the BST [8,9], it is also a major aromatization center in the developing rat brain [10]. The BST in the rat receives projections mainly from the amygdala and provides a strong input in the preoptic-hypothalamic region [11,12]. Reciprocal connections between hypothalamus, BST and amygdala are also well documented in experimental animals [13-15]. In addition, sex differences in the size and cell number of the BST have been described in rodents which are influenced by gonadal steroids in development [16-18]. Also in humans a particular caudal part of the BST (BNST-dspm) has been reported to be 2.5 times larger in men than in women [19].

The localization of the BST is shown in figure 1. The central part of the BST (BSTc) is characterized by its somatostatin cells and vasoactive intestinal polypeptide (VIP) innervation [20]. We measured the volume of the BSTc on the basis of its VIP innervation (Fig. 2).

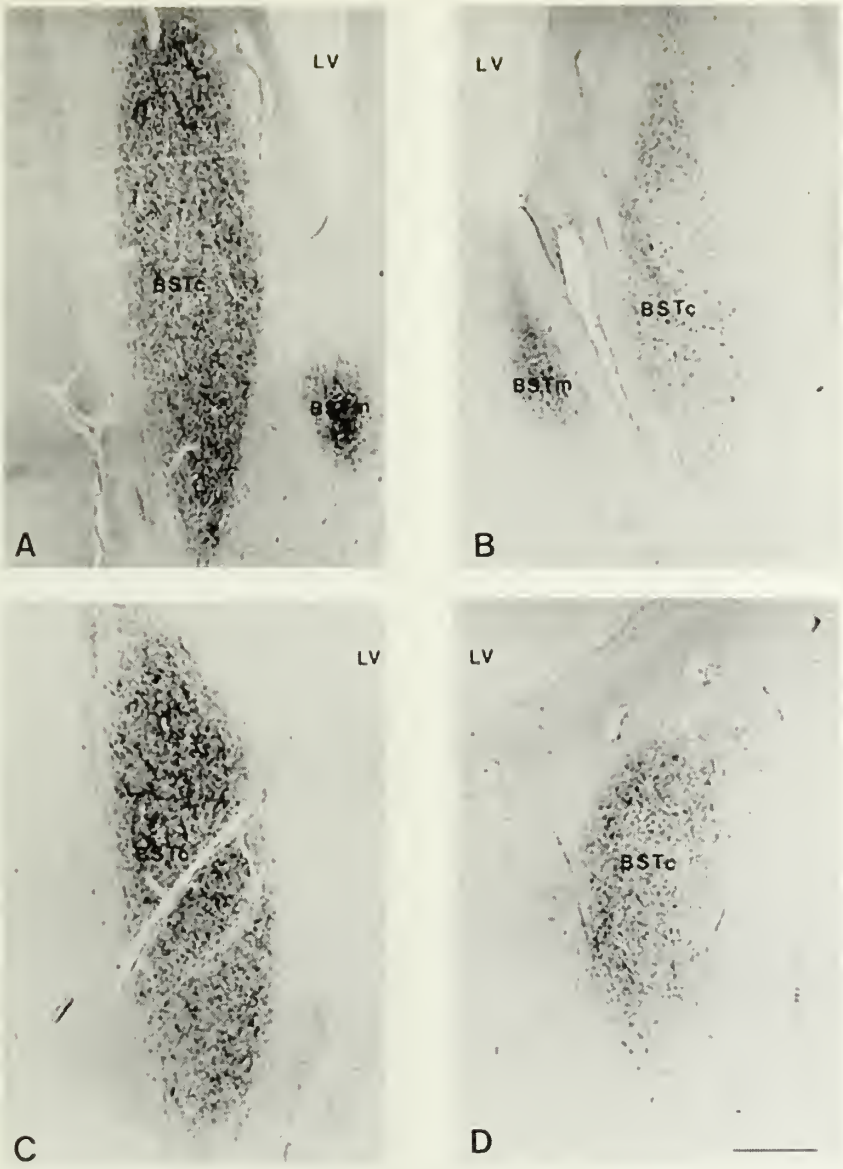

Figure 2: Representative sections of the BSTc innervated by vasoactive intestinal polypeptide (VIP). A: heterosexual man; B: heterosexual woman; C: homosexual man; D: male-to-female transsexual. Bar=0.5 mm. LV: lateral ventricle. Note there are two parts of the BST in A and B: small sized medial subdivision (BSTm), and large oval-sized central subdivision (BSTc).

The BSTc volume in heterosexual men (2.49±0.16 mm3) was 44% larger than in heterosexual women (1.73±0.13 mm3) ($P<0.005$) (Fig. 3). The volume of the BSTc of heterosexual and homosexual men was found not to differ in any statistically significant way (2.81±0.20 mm3) ($P=0.26$). The BSTc was 62% larger in homosexual men than in heterosexual women ($P<0.005$). AIDS did not seem to influence the size of the BSTc: the BSTc size of two heterosexual AIDS-infected women and three heterosexual AIDS-infected men remained well within the range of the corresponding reference group (Fig. 3). The AIDS-infected heterosexuals were therefore included in the corresponding reference group for statistical purposes. A small volume of the BSTc (1.30±0.23 mm3) was found in the male-to-female transsexuals (Fig. 3). Its size was only 52% of that found in the reference males ($P<0.005$) and 46% of the BSTc of homosexual males ($P<0.005$). Although the mean BSTc volume in the transsexuals was even smaller than that in the female group, the difference did not reach statistical significance ($P=0.13$). The volume of the BSTc was not related to age in any of the reference groups studied ($P>0.15$), indicating that the observed small size of the BSTc in transsexuals was not due to the fact that they were, on average, 10 to 13 years older than the hetero- and homosexual men.

The BST plays an essential role in masculine sexual behavior and in the regulation of gonadotrophin release, as shown by studies in the rat [3,4,21]. There has been no direct evidence that the BST has such a role in human sexual behavior but our demonstration of a sexually dimorphic pattern in the size of the human BSTc, which is in agreement with the previously described sex difference in a more caudal part of the BST (BNST-dspm) [19], indicates that this nucleus may also be involved in human sexual or reproductive functions. It has been proposed that neurochemical sex differences in the rat BST may be due to effects of sex hormones on the brain during development and in adulthood [22,23]. Our data from humans however, indicate that BSTc volume is not affected by varying sex hormone levels in adulthood. The BSTc volume of a 46-year-old woman who had suffered for at least 1 year from a tumor of the adrenal cortex that produced very high blood levels of androstenedione and testosterone, was within the range of that of other women (Fig. 3: S1). Furthermore, two postmenopausal women (aged over 70 years) showed a completely normal female-sized BSTc (Fig. 3: M1, M2). As all the transsexuals had been treated with estrogen's, the reduced size of the BSTc could possibly have been due to the presence of high levels of estrogen in the blood. Evidence against this comes from the fact that transsexual T2 and T3 both showed a small, female-like BSTc (Fig. 3), although T2 stopped taking estrogen about 15 months before death, since her prolactin levels were too high and T3 stopped hormone treatment since a sarcoma was found about three months before death; also a 31-year-old man who suffered from a feminizing adrenal tumor which induced high blood levels of estrogen, nevertheless had a very large BSTc (Fig. 3: S2).

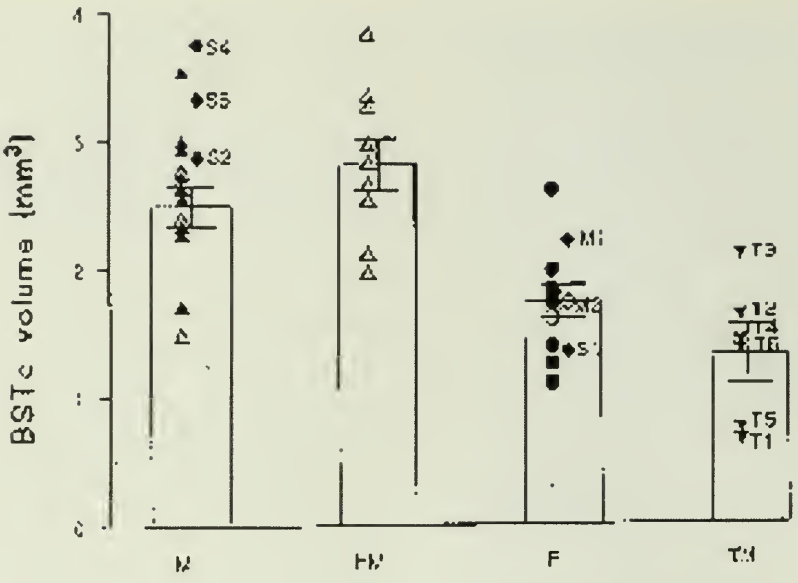

Figure 3: Volume of the BSTc innervated by VIP fibers in presumed heterosexual males (M), homosexual males (HMO), presumed heterosexual females (F) and male-to-female transsexuals (TM). The six transsexuals are numbered T1-T6. The patients with abnormal sex hormone levels are numbered S1-S4. M1 and M2: postmenopausal women. Bars indicate mean±SEM. Open symbols: individuals who died of AIDS. METHODS. Brains of 42 subjects matched for age, postmortem time and duration of formalin fixation were investigated. The autopsy was performed following the required permission. For immunocytochemical staining of VIP, the paraffin sections were hydrated and rinsed in TBS (Tris-buffered-saline: 0.05 M tris, 0.9% NaCl, pH 7.6). The sections were incubated with 200 µl anti-VIP (Viper, 18/9/86) 1:1000 in 0.5% triton in TBS overnight at 4° C. The immunocytochemical and morphometric procedures were performed as described extensively elsewhere [25-27]. In brief, serial 6 m m sections of the BSTc were studied by means of a digitizer (Calcomp 2000) connected to a HP-UX 9.0, using a Zeiss microscope equipped with a 2.5x objective and with 10x (PLAN) oculars. Staining was performed on every 50th section with anti-VIP. The rostral and caudal borders of the BSTc were assessed by staining every 10th section in the area. The volume of the BSTc was determined by integrating all the area measurements of the BSTc sections that were innervated by VIP fibers. In a pilot study, the size of the BSTc was measured on both sides in eight subjects (five females and three males) and no left-right asymmetries were observed: the left BSTc (1.71±0.16 mm3) was comparable in size to that of the right BSTc (1.83±0.30 mm3) (P=0.79). No asymmetry was observed in the BNST-dspm either [19]. The rest of our study was therefore performed on one side of the brain only. Brain weight of the male transsexuals (1385±75 g) was not different from that of the reference males (1453±25 g) (P=0.61) or that of the females (1256±35 g) (P=0.23). The cause of death of the six transsexuals was suicide (T1), cardiovascular disease (T2,T6), sarcoma (T3), AIDS, pneumonia, pericarditis (T4) and hepatitic failure (T5). Sexual orientation of the subjects of the reference group (12 men and 11 women) was generally not known, but presumably most of them were heterosexual. Sexual orientation of nine homosexuals was registered in the clinical records [28]. Differences among the groups were tested two-tailed using the Mann-Whitney U test. A 5% level of significance was used in all statistical tests.

Our results might also be explained if the female-sized BSTc in the transsexual group was due to the lack of androgens, because they had all been orchidectomized except for T4. We therefore studied two other men who had been orchidectomized because of cancer of the prostate (one and three months before death: S4 and S3, respectively), and found that their BSTc sizes were at the high end of the normal male range. The BSTc size of the single transsexual who had not been orchidectomized (T4) ranged in the middle of the transsexual scores (Fig. 3). Not only were five of the transsexuals orchidectomized, they all used the antiandrogen cyproterone acetate (CPA). A CPA effect on the BSTc does not seem likely, because T6 had not taken CPA for the past 10 years, and T3 took no CPA during the two years before death and still had a female-sized BSTc.

In summary, our observations suggest that the small size of the BSTc in male-to-female transsexuals cannot be explained by differences in adult sex hormone levels, but is established during development by an organizing action of sex hormones, an idea supported by the fact that neonatal gonadectomy of male rats and androgenization of the female rats indeed induced significant changes in the number of neurons of the BST and suppressed its sexual dimorphism [17,18].

Considered together with information from animals, then our study supports the hypothesis that gender identity alterations may develop as a result of an altered interaction between the development of the brain and sex hormones [5,6]. The direct action of genetic factors should also be considered on the basis of animal experiments [24].

We found no relationship between BSTc size and the sexual orientation of transsexuals, that is, whether they were male-oriented (T1,T6), female-oriented (T3,T2,T5), or both (T4). Furthermore, the size of the BSTc of heterosexual men and homosexual men did not differ, which reinforced the idea that the reduced BSTc size is independent of sexual orientation. In addition, there was no difference in BSTc size between early-onset (T2,T5,T6) and late-onset transsexuals (T1, T3), indicating that the decreased size is related to the gender identity alteration per se rather than to the age at which it becomes apparent. Interestingly, the very small BSTc in transsexuals appears to be a very local brain difference. We failed to observe similar changes in three other hypothalamic nuclei, namely, PVN, SDN or

SCN in the same individuals (unpublished data). This might be due to the fact that these nuclei do not all develop at the same time, or to a difference between these nuclei and the BST with respect to the presence of sex hormone receptors or aromatase. We are now studying the distribution of sex hormone receptors and the aromatase activity in various hypothalamic nuclei in relation to sexual orientation and gender. Δ

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Riki Anne Wilchins continued from page 9

As always, our bodies, our lives, and the crimes perpetrated against them are more complex than the political movements we create to represent and contain them. Although it is expeditious to claim we're "just like everyone else," in the case of gender-queers, it's simply not true. We are the ones who your mother "just knew" were queer. We are the ones you, and bashers, "can tell" on the street. And, like queers of color and queers of class, we are the ones who are specially vulnerable and specially at risk and we are slowly and inexorably being left behind by our own movement.

The Hate Crimes Bill now in Congress would protect both sexual orientation and gender. Unfortunately, exactly what "gender" means and what it would cover is still very up in the air. Because of that, GenderPAC has been working quietly behind the scenes to educate Congressmembers and their staffs that it must include not only "gender" as conventionally defined, i.e., as man or woman, but also gender expression.

In effect, we are asking Congressmembers to use a meaning no less broad than that the U.S. Supreme Court's in its landmark 1989 Price Waterhouse v. Hopkins employment discrimination ruling, in which they held that gender included sex-based traits such as Ann Hopkin's overall aggressiveness and perceived masculinity.

Such things are customarily written in as part of the "legislative intent" which attends any bill as it approaches final passage, and those readers who feel strongly can do no greater good than to make their local Congressmembers aware why this coverage is so important. Those who are politically active in queer politics can also speak to the nearest HRC representative and encourage them to fight vigorously and openly for such wording.

GenderPAC remains committed as ever to ensuring that all of us -- gay, lesbian, bisexual and transgendered -- one day have the right to free expression of gender without fear of losing our jobs in the workplace or our lives in the street. We view this as an inalienable human right, and look forward with anticipation to the day when it is recognized as such. Δ

Riki Anne Wilchins
Executive Director, GenderPAC
Riki Wilchins is founding member of Transexual Menace and author of "Read My Lips: Sexual Subversion & the End of Gender" from Firebrand Books. She can be reached at Riki@Gpac.Org.

THAILAND
BANS TRANY FILM

Thai police banned a Singaporean film about transvestites from Bangkok's first international film festival. Officials said Bugis Street, which looks at the drag queens who populated Singapore's red-light district in 1960, is pornographic. "It's ridiculous that Thailand has one of the freest presses in Asia but Thai cinema is the most strictly censored in the world," director, screenwriter Ing Kanjanavanit commented to the Bangkok Post.

UK
SCHOOL'S RESPONSIBILITY TO STOP PERSECUTION

Britain's Education Secretary, David Blunkett, will inform teachers across England, warning them that children are being victimized because of their sexual orientation. He will inform school staff that it is their responsibility to stop such persecution, and will urge them to be firm when dealing with the perpetrators. The program was prompted by a report estimating that anti homosexual bullying occurred in almost 80% of Britain's schools. Officials are concerned that anti-homosexual bullying is being overlooked by many schools, and they want to see that it is taken as seriously as racial abuse. "This is the first time the Government has acknowledged that children can be bullied for their sexual orientation," said a spokesman for the Education Department

CANADA
ONTARIO DELISTS COVERAGE FOR SEX REASSIGNMENT

The Government of Ontario has delisted coverage for sex reassignment surgery as a benefit of the Ontario Health Insurance Plan. The Clarke Gender Identity Clinic will continue to provide assessments, consultation, support and counseling for those who feel they are transsexual or transgendered as well as remaining a source of referrals to surgeons for those who fulfil the criteria of the real-life experience. However, other Canadian provinces including Manitoba, Saskatchewan, Alberta and Newfoundland continue to provide reimbursement for reassignment surgery conditional on their residents obtaining approval from the Clarke Clinic.

AUSTRALIA
TEACHER THREATENED WITH SACKING

A teacher at The Pines Primary School, in Parafields Gardens, has been threatened with job loss after her partner, a transsexual, spoke to students about transsexuality. According to the story, Jasmine Casey spoke to the eight- and nine-year-olds about the experience of being "a woman trapped in a man's body." Apparently the parents were angered because neither the teacher, Tanya Bailey, nor her partner, Casey, sought permission for the talk. Casey has defended her actions by saying she was not aware that she was hurting anyone by talking to the class. She said the children asked "innocent" questions. One parent said that "I don't mind that person going to the school to pick up their children, but sitting in the classroom, talking to the children -- that's not on."

T'S MEET FEMINISTS IN JAPAN

Transgendered and transsexual people met with feminists in Japan this past weekend to discuss possible cooperation based on their common experiences of gender role oppression. According to a Kyodo News Service report, there were 136 people in attendance. The meeting took place soon after the first stage of Japan's first legal sex reassignment surgery, and that transman patient provided a written statement demanding recognition of post-surgical sex on official registration documents. The main panel discussion featured four speakers, a feminist activist, a lesbian "queer theorist," a transgender who presented as masculine, and a male feminist professor of gender studies. There was general agreement that the groups could provide mutual support in breaking down sex role stereotypes and social distinctions. A transgender support group had developed a glossary and other materials to assist the non-trans participants in learning about differences among cross-dressers, transgenders, and transsexuals, as well as about difficulties they face in their daily lives.

UK
EOC DROPS EQUALITY LAWS FOR LESBIANS AND GAY MEN

Stonewall, the national lesbian and gay lobby group, today called for a major rethink on UK equality laws, following the publication of the new Equal Opportunities Commission report on Equality in the 21st Century. The original EOC consultation paper had called for the inclusion of sexual orientation in new consolidated equality legislation. This proposal has now been dropped although the EOC still believes the Sex Discrimination Act should cover transsexuals. Despite the fact that the EOC recognizes that lesbians and gay men frequently face discrimination, particularly in the workplace, they argue against reform of the Sex Discrimination Act and call instead for separate legislation. No indication of time-scale has been given. Responding to the EOC's proposals Angela Mason, Executive Director of Stonewall, said, 'At the moment lesbians and gay men are the only substantial minority who have no legal protection. 'I am not satisfied that there has been an adequate process of consultation. I don't understand why the Sex Discrimination Act can deal with transsexuals, but not lesbians and gay men. It makes no sense to have lots of different laws dealing with specific forms of discrimination. It's confusing for employers and the general public. We are determined to bring these issues back before Parliament - it's time for a major rethink on our equality laws.'

ROME
PENIS TRANSPLANT

A leading Italian plastic surgeon who has asked health officials for permission to carry out the world's first penis transplant said on Tuesday that he already had three patients ready to undergo the operation. "This is not like the Bobbit case. This would be the first time a penis is transplanted from one body to another, whether it be from a living body or a corpse," he said. But Scuderi said it was not clear if a person who received a transplanted penis would be able to have an erection. Three people have told Scuderi they would be willing to undergo the operation. Two are women who have received legal permission to undergo sex change operations and would receive transplanted penises. He said the third is a man who had had his penis amputated in a sex change operation to become a woman but has since "realized it was a mistake" and wants to return to being a man, Scuderi said. "We are ready. We are just waiting for the OK," he said. "Plastic surgery always favors innovation and breaking new frontiers. I don't think that I am the only one that wants to do this type of surgery, I just want to be sure that this type of surgery will benefit the patient," he said.

UK
TRANSSEXUAL CHOSEN TO FIGHT AXED VETERAN'S SEAT

A TRANSSEXUAL journalist has been chosen to replace a veteran North-East Labour councilor who was dropped by party. Ken Howard, 72, failed to impress the selection panel of Sedgefield District Labour Party as they chose candidates for the local government elections in May next year. Despite his 20 years of experience, the retired quarryman was told he "did not fulfil the criteria". His place as Labour candidate for the village of West Cornforth on Sedgefield Borough Council has been taken by Christine Warbis. Ms Warbis was known as Christopher when she first moved to the former mining community, near Ferryhill, County Durham, 12 years ago. She has been a parish councilor for a number of years. Ms Warbis, a freelance journalist, said there was no problem with her sexual identity in the village. "I have for 12 years been an integral part of the village. I made my change. I told everybody what I was going to do. I have been very open," she said.

UK
BRITISH POSTERS URGE MURDER OF GAYS

Posters showing a drawing of a boot stomping on a man's head accompanied by the caption "Make sure you stamp out your fag properly" have appeared in the British seaside resort of Bridlington in east Yorkshire, reports The Pink Paper. In Britain, "fag" also refers to a cigarette. Police believe the Manchester-based fascist group The Third Position is behind the posters, which began appearing after news spread that a gay pub might open in the town.

SOUTH AFRICA
GOING DOWN GORGEOUS

Radio personality and former columnist Jani Allan stars in an upcoming TV series, Going Down Gorgeous, - as a sex change woman. Allan said the part was irresistible. "When I saw the description of the character, 'exquisite Parisian model', how could I say no?" Furthermore, she said, the make-up was wonderful. "None of this subtle rubbish, but the kind I look best in - four-inch eyelashes." Each of the 13 episodes centers on the antics of the definitive kugel Nowell Fine. Going Down Gorgeous traces her transition over the years; from the lefty socialite in the '70s to the next millennium.

NEW ZEALAND
TRANSSEXUAL TO RUN FOR LABOR MINISTER

Georgina Beyer, 40, a former drag queen and transgender professional sex worker, is thought to be the world's first transsexual mayor. Now, according to the story, she has been convinced to enter national New Zealand politics. Beyer has confirmed that she has accepted an offer to stand for the Labor Party against New Zealand's Deputy Prime Minister Wyatt Creech in election, next year. Beyer, who attended a private boys' school and served as a prefect, underwent SRS at age 24. Recently, she was re-elected -- garnering 90 per cent of the votes -- mayor of the rural town of Carterton.

UK
LOBBY GROUPS ASKED TO HELP REVISE GUIDE ON TRANSSEXUALS

Civil liberties and pressure groups are helping to rewrite a paper which bans discrimination against transsexual staff. The move comes after a controversial first draft included suggestions that transsexuals should not be allowed to work with children or in professions which involve certain kinds of physical contact with the public, for example airport security or home helps. The paper also suggests that during the time of transition employers could demand which toilet they use. The draft document, Legislation Regarding Discrimination on Grounds of Transsexualism in Employment, was condemned by lobby groups when it was published earlier this year. "No other group in British society has been singled out in this way in living memory," said Christine Burns, vice-president of pressure group Press for Change. "Ironically, many of the proposed special provisions would be inconceivable were it not for the unworkable legal gender status imposed upon transsexuals following reassignment. It is a case of legislation being proposed to alleviate the discrimination problems created solely by the discriminatory interpretation of other legislation."

UK
X VS X, INDUSTRIAL TRIBUNAL CASE

X was employed, after interview, as a Mental Health Support Worker. On her first day at work she was dismissed, when another worker told the employer that X was a transsexual. X challenged the dismissal on the basis of Sex Discrimination (using P v S etc). The employer counter argued that the dismissal was because X was 'dishonest' in failing to disclose transseuxality prior to employment. X, won her case at an Industrial Tribunal, with a nice settlement 35k for hurt feelings, and 32k for lost wages.

SCOTLAND
EDINBURGH WEDDINGS

A Scottish Church has gone on the Internet to advertise homosexual, bisexual and transgendered weddings. The Holy Trinity Metropolitan Community Church in Edinburgh is the first in Scotland to offer religious blessings to same-sex couples. Its Web page says: "We offer relationship blessings to couples irrespective of gender identification or sexuality." The Church claims in its advertising that "some of the earliest recorded Christian marriages were between people of the same gender". It includes in its rites and sacraments Holy Union and Holy Matrimony for people of the same gender and argues that the Old Testament has been misinterpreted.

GERMANY
MAYOR TO BE RECALLED

The village council of Quellendorf, Germany has approved a referendum to recall their mayor because of his planned sex reassignment. Mayor Norbert Michael Lindner was elected in 1996 to a seven-year term, but recently announced that he would begin dressing as a woman and would later undergo the surgery. Although his wife and four children have been publicly supportive of him, the council received a recall petition signed by 175 of the village's 1,048 residents. Lindner was not allowed to speak at the meeting, where one local said, "We voted for a man, not a woman. He should have told us beforehand."

PERU
TRANSSEXUAL TO RUN FOR OFFICE

Fulvia Celica is the first transsexual to run for a local office in Lima, Peru, having registered as a mayoral candidate. Should she lose the race to one of the three candidates running against her, she says she'll run for the national Congress in 2000.

UK
PROSECUTORS SETTLE WITH T-ATTORNEY

Britain's Crown Prosecution Service had to admit that if a barrister was right for the job as a man, becoming a woman didn't make her any less qualified. Britain's Crown Prosecution Service (CPS) on November 18 reached a confidential settlement with transsexual barrister Susan Marshall, who had been offered a job with the service as a man only to have it withdrawn when she began her transition to living as a woman. A spokesperson said that, "The CPS recognizes the distress caused to Ms. Marshall by the withdrawal of employment at the time she had expressed an intention to undergo gender reassignment."

AUSTRALIA
TRANSGENDER DEBATE: AGAINST EXCLUSION

Melbourne: There has been widespread opposition to a decision to exclude transgender women from the NOWSA (Network of Women Students Australia) collective. This opposition has come from numerous alternative newspapers, including the Melbourne Star Observer, campus women's collectives, e-mail networks and queer collectives. Contributors to these forums have criticized the NOWSA collective's decision, and in particular the Left Alliance members who argued for it, as biologically determinist, inward looking and exclusionary. The alternative positions all insist that women's oppression is social, and that therefore anyone who suffers that oppression should be included in feminist organizing.

CHINA
SHANGHAI POLICE ARREST DRAG QUEENS

Police in Shanghai, China, pulled two drag performers off stage and arrested them, after shocked patrons of the Guoling Dance Hall realized the singers were really men and alerted the authorities. The club, which was celebrating its opening night, was shut down. The Xinmin Evening News said the dance hall was plunged into chaos when the performers "opened their red lips [and] the rough male sound came through the microphone."

FLORIDA
IMPRISONED PRE-OP TRANSSEXUAL SUES FOR HORMONE TREATMENT.

Raiford, Fla. Dennis Smith legally changed his name in 1993 to Rhonda and asked that others refer to him as "her." Smith grew his hair long, bleached it blond and received silicone hip implants, a feminine face, and a full bust. And estrogen, which the Panama City native took daily, made Smith feel like a woman. Now Smith, 40, is serving a 10-year sentence at Union Correctional Institution for aggravated battery of a law enforcement officer. Smith filed suit against prison officials, who have refused to provide him with 2.5 milligrams of estrogen a day, alleging refusal to treat "serious medical needs." Smith claims that officials are violating his constitutional protection from cruel and unusual punishment. The Florida Department of Corrections decided in 1992 that transsexuals would not receive female hormone therapy because it wasn't medically necessary. Smith is asking the courts to force prison officials to restore his hormone therapy and pay $100,000 in compensatory and punitive damages.

NEW YORK
PIANIST BEGINS NEW LIFE AS A WOMAN

Albany, Pianist Sara Davis Buechner began her career in September. This after performing professionally for more than a decade and winning a dozen major international concerto competitions. Buechner has also performed twice with the Albany Symphony Orchestra, but all these achievements where those of David Buechner. Buechner is one of the few people in public life of any sort who has undergone a sex change amid a successful career. Starting a career as Sara has been difficult. Buechner says she feels "I'm starting over, rebuilding a career from the ground up." Most classical soloists who are gay or lesbian remain closeted, Buechner explained, because they fear a negative reaction from conductors and orchestra management. Buechner says that a transgender soloist is too hard for many people to understand.

WISCONSIN
TEEN CROSS-DRESSER ATTACKED

An 18-year-old cross-dresser was attacked by a man wielding a broken beer bottle in Madison shortly after hundreds of people attended a vigil for a gay University of Wyoming student who was beaten to death. Madison police tentatively labeled the attack a hate crime because the victim was a man dressed in women's clothing. Police said they don't think the victim attended the rally. He was wearing women's clothing, including a padded bra, when he was attacked in a south side neighborhood as he walked with two friends. He apparently crossed paths with the suspect while walking across a convenience store parking lot, and the suspect followed him, yelling obscenities. "Because he is a cross-dresser, the suspect referred to him as something like a 'he-she'. The comments from the suspect "didn't address his sexual orientation or the perceived sexual orientation." Police were called to St. Mary's Hospital with a report of a female patient who had been stabbed. Hospital officials later discovered the victim was a man. After giving police a fake name, the man gave his real name and later fled the hospital when officers discovered there was a warrant for his arrest on a traffic violation, Gouran said. Police were searching Wednesday for the victim and attacker.

MASSACHUSETTES

MA Legislators passed an historic $1.5 million line item to make schools and colleges safe for gay and lesbian youth. MA is the only state that has a budget to prevent anti-gay lesbian violence. MA Legislators, and Attorney General Scott Harshbarger have supported The Governor's Commission on Gay and Lesbian Youth programs to prevent harassment and discrimination that results in GLBT suicides, and the murder and bashing of too many GLBT students

MASSACHUSETTES
TRANSWOMAN MURDERED

Transwoman Rita Hester was murdered in her Allston apartment on(28 Nov 98). She died of multiple stabs wounds. The Boston Globe reports that a neighbor heard a commotion at about 6:15 p.m. Saturday, but ignored the noise. "I heard a lot of bangs," she said, "but I just thought someone was pounding on the door." Police have no leads except to say that the victim probably knew the killer. The Globe reports the death of William Hester. "He was a nightclub singer and a party thrower, a man who sported long braids and preferred women's clothes..." The Globe editor responsible for the story stated that only male references would be made about the victim. Nowhere is acknowledgement made in their report that Hester was living as a woman.

NEW YORK
TRANSINCLUSION IN MATTHEW SHEPARD PROTEST

Transgender Activists prominent in the gathering on Monday (19 Oct) in which more than 6,000 people marched in NYC to protest the murder of gay man Matthew Shepard in Wyoming. Billed as a 'political funeral,' the protest organizers expected to draw no more than 500 for the event. Commenting on the visibility and inclusion of the trans community, Christine Quinn, Executive Director of the New York City Gay and Lesbian Anti-Violence Project, said, "It was refreshing that organizers didn't even have to discuss including the word 'transgender' on many of their protest signs. It shows something about the folks who are running this. They have an expanded vision and perspective." Reports said that more than 120 arrests were made. Among those arrested were trans activist Leslie Feinberg and Stonewall Veteran Sylvia Rivera. Said Feinberg, " I was probably the only butch lesbian who spent the whole night locked up in a men's bullpen. My bisexual and gay brothers... assured me that they would take care of me. I will never forget that solidarity."

CALIFORNIA
CONTROVERSY OVER GENITAL SURGERIES HEATS UP

Noted sex researcher Milton Diamond, told the American Academy of Pediatrics that the time has come to institute a general moratorium on genital surgeries and sex reassignments performed on intersex children without their consent. "No large scale or even small scale study shows that 'normalizing surgery' does more good than harm," the University of Hawaii researcher told the packed room. Though they have been performed for more than 40 years, the procedures remain experimental, and without data it is impossible for parents to give informed consent on their children's behalf, he observed. Diamond also called for a concerted effort to be made to undo the effects of past physician deception. He cited not only the direct harm inflicted upon patients by deception, but also indirect effects. A policy of deception undermines relations of trust and confidence between patient and provider and conveys the clear message that intersexuality is "unspeakably shameful in the minds of parents and physicians." And as intersexuality becomes more widely known, not only intersexuals but the community at large learns that "doctors choreography familial mendacity and dysfunction."

WASHINGTON DC
HRC BOARD MEMBER RESIGNS

On October 20, 1998, Marylouise Oates resigned. "With respect for the principles of the Human Rights Campaign and with regret that I feel compelled to make this decision, I am resigning from the Board effective immediately. I believe that the rights of all people -- gays and straights, women and men -- are important and are intrinsically linked together. I believe that Senator D'Amato's support of the agenda of Senator Trent Lott denies rights to many. I do not wish to be part of any organization that applauds and endorses a Senator merely for his signing on as a co-sponsor on one bill after many years of anti-Gay votes.

This is especially so when his opponent, Congressman Charles Schumer, has one of the longest and strongest records in the Congress, consistently standing up for the equal rights of Gays and Lesbians. I wish you well, but I simply cannot be a part of any enterprise that seeks to re-elect an anti-choice Senator with a long record of hostility and indifference to women's issues and to the fundamental issues of civil rights for African-Americans and other minorities."

CALIFORNIA
CLOVIS MURDER MYSTERY

Chanel Chandler slipped into a black minidress with silver and gold stripes. The 22-year-old set out for a night of dancing, partying at a Fresno club until 2 a.m. It was a typical night out for a single woman, Clovis police said. Five hours later, Chandler was dead. Her body was found inside a burning Clovis apartment she shared with another woman. Police believe the blaze was set to make her murder look like another type of crime. It was nearly a week before police revealed her name and the case's biggest twist: Chanel Chandler was really a man. Whether that led to her death is a mystery, police said. "In a situation like this, that's the first motive you jump on, obviously, but you don't want to let that keep you from exploring other options, too," Clovis Police Department spokeswoman Micheline Golden said.

MARYLAND
RALLY FOR ASSAULTED DRAG QUEEN

Baltimore: 300 PEOPLE ATTENDED a rally and candlelight vigil tonight for Leonard 'Lynn' Vines, nine days after he was assaulted and shot in an eastern Baltimore neighborhood. Vines is recovering from six gunshot wounds to his chest, shoulder, arms, and back after having been accosted on the street by a gathering of young men and women who taunted him, shouting, "We don't allow no drag queen faggots in this neighborhood." He tried to flee but was tripped and shot repeatedly. Suspect, Paul Bishop, 20, was charged in a warrant with attempted first-degree murder. Police Detective Jerry Weaver said the suspected motive was the victim's lifestyle.

CYBERSPACE
CHRISTIAN GROUP FEELS NET FILTER'S WRATH

Concerned that children have easy access to pornography and other inappropriate material on the Internet, the American Family Association, a conservative, Christian group, has been a vocal supporter of filtering products, software meant to cordon off the nastier corners of cyberspace from users, especially young children. So it was with some surprise that officials at the group recently discovered that their association's own Webpages were being lumped together with skinhead, white supremacist and other "intolerant" sites blocked by a popular filter called Cyber Patrol. The site was banned because of passages declaring the group's adamant opposition to homosexuality and gay rights. Association officials insist, however, that their viewpoint is adeeply-held religious conviction that does not equate to preaching hatred of homosexuals, and they asked aspecial Cyber Patrol "oversight committee" to remove the block.

IOWA
PRE-OP TRANSSEXUAL WINS MEDICAID FUNDING FOR SEX REASSIGNMENT SURGERY

A pre-op transsexual won the right to proceed with a suit against the State of Iowa for denying Medicaid benefits for sex reassignment surgery. _Smith v. Palmer, 1998 WL 758372 (U.S.Dist.Ct, N.D. Iowa, Oct. 13). District Judge Bennett held that a material question of fact exists as to whether sex reassignment surgery is a medically necessary treatment for gender dysphoria and whether the Iowa Department of Human Services' reliance on a report prompting it to specifically exclude such surgery from funding was a reasonable exercise in discretion. In 1994, the Iowa administrative rules governing the Iowa Medicaid program were changed to specifically exclude sex reassignment surgery. In May of 1997, plaintiff John Smith sued the State of Iowa, claiming it violated the federal Medicaid statute by denying him coverage for sex reassignment surgery and that this denial was arbitrary and violated his right to due process under the 14th Amendment. Iowa filed a motion for summary judgement on the merits. In a surprising and supportive move by the court, plaintiff John Smith, still biologically a woman, was referred to in the masculine and by his pseudonym throughout this opinion.

OHIO
TOLEDO PASSES GLBT CIVIL RIGHTS ORDINANCE

Measure is one of a few in the nation to include 'gender identity' Toledo-City council members on December 8 unanimously passed one of the most comprehensive lesbian, gay, bisexual and transgender civil rights laws in Ohio. The ordinance bans discrimination based on sexual orientation in employment, housing, and public accommodations, and also creates stiffer penalties for anti-gay hate crimes. Sexual orientation is defined for the purposes of the ordinance as "real or perceived heterosexuality, homosexuality, bisexuality, or gender identity, by orientation or practice." Mayor Carleton Finkbeiner is expected to sign the measure.

NEW JERSEY
TRANSGENDER DOCTOR FIRED FOR TRANSITIONING ON JOB

Dr. Carla Enriquez, a pediatrician, has filed a suit against West Jersey Health System (WJHS) alleging that they failed to renew her contract last year because she was transitioning from male to female. Enriquez, a trustee of The College of New Jersey since 1984, was 'terminated' on 22 Oct 97. Said her attorney, Lee Fiederer, "We brought the case under the New Jersey law against discrimination which protects individuals from discrimination based on sexual orientation or affectation." The suit alleges that officials at WJHS were openly critical of Enriquez throughout her transition, and that WJHS denied her employment based on their disapproval, rather than any measure of ability. She began transitioning in Sep 96. She legally changed her name from Carlos to Carla and made the change in her physical appearance from male to female over that winter and the spring of the next year. The complaint alleges that in 1997 Dr. John Cossa, Vice President of WJHS, told her to "stop all this and go back to your previous appearance." After Enriquez refused to comply with these demands, WJHS took action to deny her employment. "We have a brilliant doctor, recognized nationally in her field, who was terminated solely based on her sexual affectation and orientation," said Fiederer.

WASHINGTON DC
JURY FINDS DICTRICT OF COLUMBIA GUILTY OF NEGLIGENCE AND MALPRACTICE IN TYRA HUNTER'S DEATH

THE JURY IN THE TYRA HUNTER wrongful death trial awarded Tyra's mother, Margie Hunter, $2,873,000, finding the District of Columbia guilty of negligence and malpractice in Tyra's death in August 1995. The jury of two men and six women reached the verdict after three days of deliberations. Tyra died at D.C. General Hospital after being in an auto accident. Ms. Hunter had alleged that a D.C. EMT had ceased treating Tyra at the accident scene when he discovered Tyra's male genitals. The EMT then backed away and made joking remarks about Tyra, leaving her unattended for 5-7 minutes. Ms. Hunter also alleged that a D.C. General doctor did not provide competent care in the emergency room. The jury found the city guilty of both allegations.

The jury awarded: $100,000 for emotional harm suffered by Tyra as a result of the epithets uttered at the scene; $500,000 for damages attributable to the withdrawal of medical care at the accident scene; $1,500,000 for conscious pain and suffering endured by Tyra in the emergency room as the result of medical malpractice; $400,000 for damages attributable to Tyra's wrongful death; and $373,000 for damages attributable to the loss of Tyra's estate (what she would have retained in her estate after a lifetime of work, had she lived).

Check out last minute National and International Transgender news in the Personal section which is available with your subscription for no additional cost, or call 781-899-2212 to order your personal section for $5.00. Check out our web site at www.ifge.org or e-mail us at info@ifge.org.

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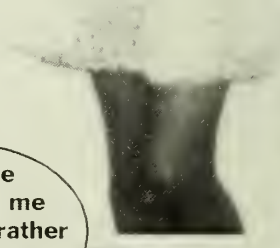

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LEGAL IMPLICATIONS OF THE NEW FERMENT CONCERNING TRANSSEXUALISM

DR. LOUIS SWARTZ, PHD

Can (and should) some version of transgender liberationism triumph over more familiar policy alternatives (namely, deference to medical authority, piecemeal legal accommodation, non-recognition, and central regulation of sex reassignment) as the dominant legal response to transsexualism in Common Law countries, such as the U.K., U.S., Australia and New Zealand? This article provides some of the wherewithal for answering that question, and focuses mainly on three points, namely: (1) the unworkability of the transgender liberationist position, which basically is opposed to all rules except those favored at the moment by each individual person; (2) unintended consequences now seen to arise from special legal accommodations to transsexualism, especially under the present more diffuse and expanded view of the transsexual phenomenon; and (3) that a legal policy which does not attempt to make special legal provisions for transsexualism (no special legal recognition) deserves further serious consideration. A careful review and reassessment of law and transsexualism seems in order. Reference is also made to the development of a somewhat diverse transgender cultural movement, and to activism within that movement possibly affecting future social and legal policy concerning transsexualism.

To liberate means to free from restraint. Transgender liberationism refers to a number of action programs aimed at reducing, eliminating, or reshaping social and legal restraints on individuals with respect to their defining or expressing their own gender or sex identities. Included in our discussion are proposals that sex reassignment surgery should be available upon request, that transsexualism should no longer be classified as a psychological disorder, that individuals should be free to define and express their own gender (or sex) identities without regard to criteria imposed by others, that a wide array of gender (or sex) identities should be recognized and not just male and female, that distinctive gender (or sex) identities should be ignored and if possible completely done away with, and that transsexuals should be encouraged to "come out" and should renounce the goal of "passing."

BACKGROUND

Mixed But Important Positive Legal Response To Transsexualism. During the period of slightly more than thirty years since Harry Benjamin's The Transsexual Phenomenon (1966), transsexuals in the U.S. have often been able to obtain change of documents such as birth certificates, drivers' licenses, passports, etc., to reflect sex change which had already been achieved in part through medical therapies (hormonal, surgical) including sex reassignment surgery (SRS), or which was in process. Such therapies have been recognized as a legitimate part of medical practice and not been state regulated. Some gains have occurred in marriage, and employment (and other) discrimination protection. Legal progress has been mixed, however (Swartz 1997, 1998). Legal recognition has generally been less in the U.K., except for the big difference of availability of SRS under the National Health Service. The Australian commonwealth has paralleled UK, but by central legal regulation South Australia has done much more than UK or US. Social deference to the medical model probably has also been crucial for favorable public response to transsexualism in many informal ways not adjudicated by law.

Classical Medical Model and Accompanying Legal Rationale. The medical model presented to courts, legislatures and administrative bodies has assertedly had the following features: (1) well defined medical condition; (2) trustworthy medical differential diagnosis, but dangerous and untrustworthy self-diagnosis; (3) clarity and fixity of contra-anatomical gender identity (male-female sex identity); (4) involving severe lifelong distress in absence of effective treatment; (5) sex-reassignment therapy including hormones and SRS as the only known effective cure for this distress, contingent, however, on societal and legal cooperation; (6) therapy involves permanent, probably irreversible bodily change. A final element speaks to medical, social and legal linkage: (7) the requirement, for cure, or habilitation or rehabilitation to be effective, that society and the law to cooperate; otherwise the person will still be deprived of the chance for a happy life.

The rationale for legal recognition of transsexualism might seem to be simple deference to medical authority, but has been much more complex. It can be characterized as (1) exceptional legal accommodation, not involving fundamental change in legal rules or social institutions, (2) in sympathetic, (3) narrowly defined cases, focusing on narrowly defined specific legal issues (piecemeal approach), (4) based upon medical evidence (classical medical model), (5) where little or no social harm or undermining of prevailing legal rules is thought to be likely.

Classical Medical Model Questioned Or Challenged Outright, But Without Plausible Regard to Legal Aspects of Changes Suggested. We must note criticisms and an apparent lessening of previous professional medical (including psychological and other mental health professional) and consumer (transsexual and transgender community as consumers of professional services) consensus. The Harry Benjamin International Gender Dysphoria

Association (HBIGDA) has experienced important dissensus in its efforts to formulate revised Standards of Care (SOC), although the 5' version of these Standards (SOC5), has now been published (HBIGDA, Standards of Care, etc. 1998.) Providers associated with a university-based clinic have asserted a "paradigm shift" which recognizes a spectrum of genders, not limited to binary male or female, and affirms a unique transgender identity. Other persons assert that one's gender is whatever the person says it is, without restriction, and that transgendered people are entitled to a wide array of civil rights accordingly, including for example access to gendered spaces such as public toilets or publicly available locker rooms at gyms and swimming pools, protection against employment discrimination, and marriage rights. They say, also, that access to SRS should be available based entirely upon self-diagnosis and request, if that is what the patient wishes. Others say that psychological screening and diagnosis for SRS and related therapies is invalid and corrupt, because it is an expensive and demeaning process wherein the client is pressured by circumstance to tell the professional what that gate-keeping professional wants to hear in accordance with the prevailing medical model, rather than engaging in honest, constructive self-disclosure. Many questions have been raised about the need for, and the appropriateness of genital surgery, especially for many female-to-males (FtMs), but also for male-to-females (MtFs) who don't seek it. Some have suggested that no gender distinctions should be recognized. Others suggest that transsexualism should be completely "demedicalized".

Viable legal rationales have not yet been put forth to take care of the legal dimensions of the suggested changes referred to above.

On the other hand, so far as one can tell, most of the fairly quiet majority of transsexuals who have experienced gender transition, or are in the process, seem very much committed to conventional gender stereotypes; these seem to be part of their personal identity; but these persons want gender transition arrangements, including medical arrangements, to be improved and to be more financially accessible.

Classical Medical Model and Legal Rationale Built Upon It Have Been Weakened: What Should Law Do Now?

Crucial facts confidently asserted by proponents and supporters of the classical medical model of transsexualism over much of the past three decades may now be open to serious question. The soundness of the classical medical model has been the basis of a favorable, or partially favorable, response to the legal claims of transsexuals.

Contributions of the Transgender Movement

Some Contributions Have Been Positive, Others Less Clearly So. Where the transgender movement - an activist cultural and political movement involving gays and lesbians, bisexuals, cross-dressers, transsexuals, intersex persons, and some academics in the area of cultural studies - may turn out to have been most successful may be in helping to persuade substantial numbers of people to be more tolerant of, appreciative and accepting of difference. I refer to gender and erotic differences, differences in bodily appearance and presentation of self, and in increasing the latitude open with respect to the roles we choose for ourselves, not only in personal relationships but in other social roles in the larger society. I think this movement may well turn out to be substantially successful, as the gay and lesbian rights movement has been, in largely decoupling gender identity issues from medical authority and from necessary, or prescribed, medical intervention. (Such social changes are attributable to many factors, and my account has necessarily been incomplete.) I do not foresee a utopia, but I see that much change of the kind described has already occurred and may well continue to occur.

For better or worse, the transgender movement can also take credit for the large role it has played in discrediting the medical model of transsexualism and in urging that the deference given to medical authority in this area should be substantially diminished.

Within this changed social picture I see the open acceptance of more variation, more personal choice, although, on this side of some postulated heaven, things will never be perfect.

Most people want and need structure, although in widely varying degrees. We couldn't drastically change a free society for the better by rapid and deliberate action even if we had a well-defined mandate to do so and wanted to do so, as some seem to want at least in their fantasies.

This changed social picture might also mean, however, a substantial readjustment in the thinking of some within the transgender movement as to what they ought to be doing, for example, so far as taking hormones and aiming toward various steps in sex reassignment surgery, unless these are the steps that they themselves prefer to take.

Transgender Liberationism Perhaps Increases Informal Acceptance of Difference, But Does Not (And Cannot) Offer a Coherent Legal Program Of Its Own.

No set of rules, legal or otherwise, can satisfy those whom I am calling transgender liberationists, because they themselves don't want to be bound by rules. In matters pertinent to gender identity they wish to have unfettered discretion (see, e.g., International Bill of Gender Rights 1995.) Other people, it seems, are obligated to comply with the liberationists' wishes, rather than defend their own contrary wishes. Transgender liberationists have rights, but no restraints, no duties (for example, respecting the wishes of others to define access to gendered spaces in a conventional, bounded way). Other people do not have rights which might conflict with the wishes of the transgender liberationists; these others, the great majority of the population, have only duties; these are the duties of acceptance, acquiescence, and compliance. The idea that each has a right to do their own thing, whatever that might turn out to be from minute to minute, applies only to members of the transgender liberationist group. Even there, no account is taken of profound differences, and thus conflicts, within that group itself. For example, the less vocal majority among transsexuals seem to value and wish to preserve conventional, if not extremely conventional, notions of female and male identity, which apparently are precious parts of their own psychological make-

up. Others, more likely to be vocal, want to radically change our notions of gender identity, if not entirely eliminate the use and valuing of such cultural ideas. Can both happen at once?

Transgender liberationists don't want workable sets of rules pertinent to gender identity, I believe, because they are aware at some level that workable sets of rules cannot be devised which would satisfy them. Their demands are too different from existing social arrangements. Their demands are too diverse among members of their own group, especially if the conservative wishes of many of their constituents are to be taken into account.

Special Legal Provisions Concerning The Transsexual Phenomenon

From a mixed nature-nurture-social construction point of view one could say that basic female and male identity elements seem to be grounded to some important degree in our evolutionary psychology. We are at a very early stage in having a dependable, detailed understanding of this. Cultural forces can play a very large role in shaping our ideas about gender, and even partially overriding inherited (genotypic) factors, but we have only a very modest understanding of this also. The matters discussed by Harry Benjamin and others concerning the transsexual phenomenon three and four decades ago now seem much less clearly defined than they did earlier. In some respects the asserted ability of physicians and related personnel to distinguish between persons "truly" suffering from what was then called transsexualism, and others not to be placed in this category, now seems to have been a much overstated ability. The category or set of categories is now much broader and much less clear. Patient self-definitions, and negotiations between patient, professional, and even other persons within the patient's milieu, with respect to options and courses of action to be followed, now seem to play a much larger role than was suggested by an earlier model. That model seemed based on an analogy to the diagnosis of physical disease or the diagnosis and treatment of an intractable anomaly objectively discernible in the patient's psychological makeup.

How much remains of the old model of transsexualism is hard to say, as is the question of what is present in SOC 5 that is still likely to be in SOC 6 or 7. We need to exercise a prudent caution with respect to claims of dependable medical knowledge upon which important legal decisions are to be based.

Taking guidance from the often overstated social constructionist point of view, we should also more carefully think about the role of law in constructing, that is to say influencing, the expectations, the beliefs and the courses of action, of people who have what we take to be nonstandard experiences of gender identity, whether these experiences are transient or long lasting. In particular, why should legal policy encourage these persons in the drastic step - perhaps the unneeded step or personally unwanted step - of taking contra-anatomical sex hormones or of undergoing various sex reassignment surgeries, in order to achieve various legally desirable outcomes, or to have a social identity which seems to have special legal approval? Legal policy itself not only has civic aspects and consequences but also has public health (including mental and physical health) consequences. What incentives are we providing to people, and why? Leaving other very important aspects of public policy to one side for the moment, is this really to the net benefit of the people directly involved and of others in the population who will then be guided accordingly? It is no answer just to say that this is what they want. The social constructionist position itself, plus ordinary social and legal commonsense unaided by recent theory, will raise the question as to whether the demand for physical sex-reassignment interventions (hormones, and especially, genital surgery) is not largely shaped by various cultural factors, including legal ones.

Law, in part at least, may be helping to nurture the problem which then, with the aid of drastic means, it is imperfectly attempting to solve. That is not to say that distressing problems of gender identity are wholly a product of legal action. It is to suggest, however, that our knowledge is limited and, fortunately for the maintenance of a free society, law's power is, and ought to be, limited. Leaving aside possible important damage to social institutions, in addition to helping a small number of transsexuals for whom drastic somatic reconfiguration is necessary in order to have any hope of a decent life, or even to go on living, by the manner in which various legal recognition's are granted or withheld we may be encouraging many more persons to take hormones and to undergo surgery.

A unique difference between legal recognition's of certain other identities or identifying characteristics (anatomical sex, "race," religion, age, and sexual preference) and gender identity, is that for legal purposes we seem unable to know nonstandard gender identity apart from a fact finding which depends heavily upon the presence or absence of a "new" anatomy. This leads to the bizarre, and to me highly problematical situation, that the law promotes drastic anatomical change so that a person's gender identity may receive legal recognition. This is so even though some or all of those anatomical changes may otherwise be "unnecessary," unwanted and unneeded in many of the cases in question. And persons with nonstandard gender identities who don't take hormones or undergo surgery are legally treated differently. They don't get equivalent legal recognition. An important reason for this, although some may disagree, is that we have no dependable means of knowing who they are. In addition, as has been argued, it may be that our binary legal classification of female and male doesn't fit all people, and indeed can't adequately fit all people. Again, some are being given legal recognition, but others through no fault of their own don't get legal recognition unless they fit into a mold which we are told doesn't suit them and is contrary to their wishes. The idea of perfect legal justice in this complex area turns out to be a snare and a delusion, and the source of a never-ending sense of aggrievement.

Finally, a fundamental question for legal policy arises as to the appropriateness of legal recognition of any prescriptive medical model as applied to this area of life. SOC 5 seems to refer to both hormone therapy and SRS as more in the nature of elective procedures rather than medically necessary, more in the nature of enhancing the patient's positive well being (surely a worthy goal) and helping patients get what is going to be satisfying to them, than relieving suffering and alleviating or preventing serious depressions, preventing self-injury, etc. Although the model of rehabilitative medicine seems to be involved, I wonder how well that model fits what is presently called

Gender Identity Disorder (GID) and interventions under SOC 5 to aid such patients and clients in improving their life situation.

The model of elective cosmetic surgery seems at least as applicable. Patients who don't like the shape of their nose or their breasts, mainly because of social standards of attractive appearance, go to aesthetic or cosmetic surgeons for help. Instead of working on society to change social viewpoints concerning the attractiveness of naturally occurring bodily variety, the plastic surgeons work on the patient's body to conform it to social expectations. Many patients are pleased with the outcome, are happier, and are glad they had the surgery. More and more people seem to be having such cosmetic surgery. But as I understand it, most of this surgery is regarded as optional. It is a great boon perhaps, but does not involve treatment of a disease, disorder or medical disability.

It may be that a lot more that is constructive can and ought to be accomplished by increasing social awareness, appreciation, and acceptance of difference in the areas of genders and of sexualities, than can or should be attempted by formal legal means. In the earlier days of the transsexual phenomenon some may not only have overestimated the extent of our knowledge but may also have overestimated the extent to which law, as opposed to informal social education and awareness, can and should play a substantial role in dealing with what Benjamin called the transsexual phenomenon. Law may also have had a more important role to play in the early days than it does now.

A Possible Future Legal Policy: Fewer (Or No) Special Legal Provisions Concerning The Transsexual Phenomenon

It may be that we should have less law aimed at the special situation of transsexuals rather than more. One of the basic reasons for this is that in many important ways the special situation of transsexuals may not be as special, unique, well bounded, and well described, as was previously supposed. Quite the contrary. It may be the case that the ongoing variations involved are much too great for law to handle in any consistent manner, in accord with our basic principles of legal justice. It may be, as well, that well intended legal interventions, although they may sometimes produce results pleasing to the people immediately involved (the retail effects), are pushing in the direction of undesirable and even harmful unintended effects on many other persons with nonstandard gender identities and aspirations (the possible wholesale effects).

If what I am speculating about were to occur, the most likely scenario would also include continued social and legal support, at the most fundamental level, for our historic male-female sexgender identity classification scheme. Whether or not there might eventually be legal recognition of one or more "other" categories, or an "unspecified" category (for at least some legal purposes), I do not know. In this scenario, which would take time to be thought through and gradually gain acceptance, the emphasis would be placed on choice, and voluntary negotiation and adjustment - very imperfect those necessarily are - rather than on special legal mandate, special legal regulation, special legal recognition on behalf of some but not others, special legal interference.

Concluding Observations

I can see the possibility that, except for a small number of cases involving intractable, severe, and prolonged psychological distress, GID and transsexualism may disappear as categories of medical pathology. Transsexualism will have become "demedicalized" in the sense that it is seen as no longer requiring medical intervention. Transsexual persons, as such, may not be specially noticed by the law. For better or worse the historic building block of personal identity which we think of as basic male-female subjective identity will continue its very gradual social evolution. Social roles of females and mates may change also.

Enlightened legal policy may in the future push for less legal response specially linked to transsexualism rather than more. The reasons would be at least twofold. One is the lack of any coherent persuasive rationale for special legal responses to transsexuals based on their gender identity, in the absence of a viable medical model and its credible administration and implementation by scientifically disciplined specialists. The other is a much greater awareness that legal interventions, although well intended, may well be producing more harm than good, and may almost inevitably be making invidious distinctions as to who is to be benefited by law and who - unfairly - is to be left unbenefited. In this legal area, the principle of first do no harm (primum non nocere) may be a salutary restraint upon efforts to turn psycho-social conflicts as to gender into a set of problems in rehabilitative medicine requiring that courts and administrative agencies endorse medical determinations as to how these problems should be solved.

In conclusion, I would hope that this article will be seen as a useful preliminary contribution to an effort at reexamining current legal policy in the area of law and transsexualism. Δ

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CONFIDENTIAL CORRESPONDENCE ON CROSS DRESSING 1916-1920
EDITED BY PETER FARRAR

REVIEW BY: JOAN HOFF

FACT OR FICTION. Reality or Fantasy. You decide as you read Confidential Correspondence on Cross Dressing. This book is a compilation of letters which appeared in the London newspapers 'Fun,' 'Photo Fun,' and 'New Photo Fun,' to mention but a few, during the period 1916 to 1920, and is the latest in a series of books including 'Men in Petticoats' (which includes the trials and tribulations of Boulton & Park), 'Borrowed Plumes,' 'My Best Party Frock, and 'Confidential Correspondence, 1911-1915.'

As I read through the letters, I could not but wonder if the authors were describing actual events or were indulging in vivid tales of imagination. Perhaps both. It seems that every aspect of present day "Fantasy Literature" was mentioned. Forcing young boys to dress in girls clothing or kilts and petticoats, to wear tight corsets and ladies hosiery, and to wear high heeled shoes (tight, of course) and leather gloves. All this of course was imposed by a mother, often with the determined help of a governess, in hopes of correcting the boy's misbehavior, a step-mother intent on having a well mannered young man, or a school mistress at a girl's school. Some of the letters were written by the boys themselves, praising the training they received. Others were written by the parent extolling the value of the training they so lovingly instituted. of course there is the smattering of letters from kill joys who think this training is not good for the boys.

One example of the this genre was published Feb 14, 1920: DISCIPLINE

My parents were always strict disciplinarians, and often both I and my sister were tightly corseted for hours at a time, and made to do our usual household tasks in shoes with very high heels for some little crime we had been guilty of.

Especially do I remember once the punishment meted out to my young brother, then aged sixteen, for cruelty to a cat and for unkindness to his sisters. Father held him down whilst, in our presence, mother tightly laced him into a pair of "punishment" corsets, to 18 inches and very deep over the hips and thighs.
Then he was made to wear a complete set of our clothes, including a pair of silk stockings, a silk blouse, and a short, very tight serge skirt (which had originally been made for a fancy dress ball as a skit on the "hobble" skirt). It was only 30 inches around the hem.

Then he was made to wear a pair of low cut suede shoes with 6 inch heels, and, tightly corseted, in full girls' dress, with ear-rings and bracelets, and on those heels his every step pulled up by the "hobble" skirt, he was forced to go with mother down to the shops whilst she did her Saturday's shopping!! And he was like that 2 1/2 hours!

I am sure it did more than a good caning. Yours truly

XITE
As you can see, this is an interesting book well worth reading. The greatest challenge though is to determine which letters are factual and which are fantasy.
Δ.

SEX SEEN: THE EMERGENCE OF MODERN SEXUALITY IN AMERICA

Sharon R. Ullman

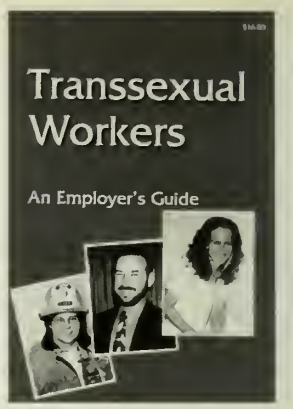
(University of California Press)
reviewed by Amy Conger
(Any That Moves Magazine)

By the turn of the 20th century, America was transforming rapidly into an industrialized nation. With its influx of immigrants and its blurring class distinctions, one Victorian standard abandoned by American society was the strict gender lines of social life: Men and women began to associate in public. According to Ullman, this was the seed that led public opinion around sex and gender to begin shifting toward what we know now as publicly acceptable heterosexuality.

The examples presented in this doctoral-thesis-cum-paperback are limited to the court records of Sacramento, California, and entertainment such as early film and vaudeville. The author notes that, at the time, a personally fulfilling sexuality became more important to married people than reproductive sex and that female impersonators were challenging the audience's views of gender roles and prompting the print media to comment at length on the physical traits that were signs of being "less than" one's gender. Meanwhile the white, middle-class Reform Movement battled what they saw as societal moral decay. Their efforts centered around the skyrocketing divorce rate, homosexuality and prostitution, inadvertently bringing these issues into a larger public consciousness.

Ullman presents much more such evidence, but her points are inconclusive. She does not point out any legacy left us by those turbulent times, nor does she provide us with a historical context for the changes she presents. Her book left me with questions; it could have been twice as long.

Strangely, the author's comments on non-heterosexuality are limited to men and she makes little effort to consolidate her observations of attitudes around gender roles and identification, especially those of women. One very important point that she nearly missed completely was the cultural shift toward identifying people by their sexual practices. Sex Seen offers an interesting peek into the sexual attitudes of ordinary people at the time, but she never once mentions bisexuality in concept or practice.



Transsexual Workers: An Employers Guide

AUTHOR: JANIS WALWORTH

This book is designed for employers, managers, human resources personnel, implementers of employee assistance programs, and others in a position to make workplace decisions about how to handle a transsexual employee's transition from one sex to the other. The book includes basic information about transsexualism, an explanation of the transition process, illustrative personal histories, information on relevant civil rights and disability laws, tips for managing difficult situations, and a glossary. There are suggestions for dealing with coworkers' concerns, uncomfortable clients, the general public, and the media. Common workplace issues, such as pronoun usage, dress codes, restroom use, employee transfers, and health insurance, are addressed. A wider concept of transgender is also introduced as it pertains to crossdressers, transgenderists, intersex people, post-transition transsexuals, and others. A resource section lists helpful national and regional organizations, books, magazines, and videos.

FROM THE PUBLISHER: This book represents a major advance in the field of transgender employment. Transsexuals who anticipate transitioning on the job will find this book an excellent resource to place in the hands of their managers, human resource personnel, and others who will be making decisions that affect their work lives. For the manager facing for the first time the challenge of accommodating a worker's transition from one sex to the other, this book will be a lifesaver. In a concise and readable format, it provides a basic understanding of transsexualism and the steps involved in the transition process. It goes on to address issues that may arise in a wide range of workplace scenarios. The glossary acquaints the reader with a basic vocabulary of terms used in discussing transgender topics, and the resource section points the way to additional information. More complete than the chapters and booklets heretofore available, this is the first book devoted entirely to the topic of managing transition on the job.

EXCERPTED FROM TRANSSEXUAL WORKERS: AN EMPLOYER'S GUIDE

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In Brief: Transsexualism is a condition in which a person's sense of identity as a woman or a man does not correspond with their genitalia and other physical sexual characteristics. Its cause is currently unknown, although there are indications that both biology and early childhood environment are factors. For male-to-female transsexuals, treatment consists of the assumption of a woman's social role, along with physical changes brought about by hormones, hair removal, and/or surgery that make the body more typically female. This process, best accomplished with the help of a psychotherapist, is called transition. For female-to-male transsexuals, who exist in approximately equal numbers as male-to-female transsexuals, transition is similar but in the opposite direction. Many transsexuals ultimately decide not to have genital surgery but live permanently in the role of the other sex.

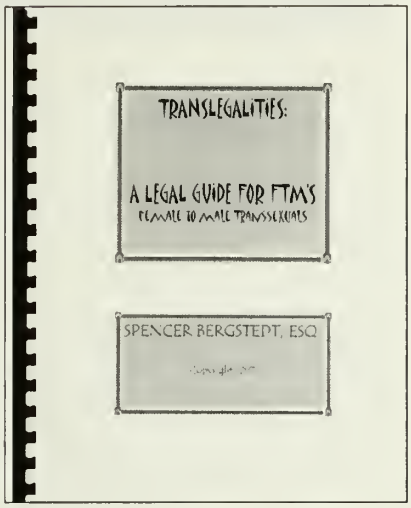
Holding a job in his or her new role is an important part of the real-life experience or real-life test, a period of a year or more during which the transsexual has an opportunity to experience living in the other gender role before making a final decision about whether to have sex reassignment surgery. Although this time can be challenging for managers and coworkers, as well as the transsexual individual, many transsexuals have completed transitions smoothly in a wide variety of occupations. Their experience, which provides the basis for this book, offers valuable guidance on how best to handle the many sensitive situations that can arise.

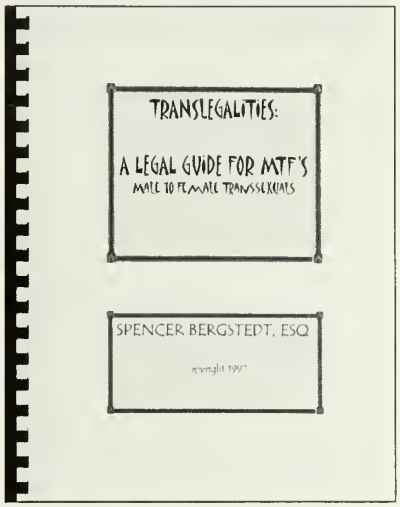
Decisions often must be made about whether to transfer the transsexual employee to a different location within the company, whether to change her or his job responsibilities, and how to handle her or his contacts with the public. Many practical workplace matters must be resolved. The question of which restroom the transsexual employee should use often becomes a major stumbling block in a company's ability to cope with a transitioning employee; yet there are several simple solutions to this issue that are effective in most workplaces. These issues, which require multifaceted examination, are addressed in this book.

Although transsexuals have few protections against discrimination under the current laws, there are federal, state, and local statutes that have supported equal treatment of transsexuals in certain circumstances. Making employment-related decisions about a transsexual employee based on his or her performance record and ability to do the job, rather than on his or her transgendered status, is a prudent and fair course of action. Ensuring that a transsexual employee is treated with the same respect accorded other employees helps organizations to safeguard against legal problems.

Helping coworkers adjust to the transsexual worker's changing role is the most critical task for management. Offering or requiring diversity training or an informational meeting is helpful in most work situations. Management can help coworkers understand how they are expected to behave by making a clear statement supporting the right of transsexual employees to make decisions about their sex and gender, affirming the value of diversity in the workplace, and emphasizing a commitment to having a workplace where all employees are valued and respected. These statements should be reinforced by demonstrating appropriate ways of interacting with the transsexual employee in her or his new gender role and enacting sanctions against those who harass or intimidate the employee.

When an employer and a transsexual employee can discuss the employee's transition in advance and agree on the steps to be taken and their timing, transition usually proceeds without incident. The employee is able to take the necessary steps toward self-fulfillment, while remaining at a job where he or she is competent and valued. The employer retains the expertise of the employee, saves the expense of hiring and training a replacement, and may find the employee to be more productive and easier for others to collaborate with as he or she becomes a more whole, congruent, and authentic person. This guide, human resources specialists, unions, professional associations, gay/lesbian/bisexual employee support groups, and outside consultants can all be helpful in this process. Δ





TRANSLEGALITIES
A LEGAL GUIDE FOR FTMS

TRANSLEGALITIES
A LEGAL GUIDE FOR MTFS

Spencer Bergstedt

INTRODUCTION

This book is intended to be a guide for MtF and FtM Transsexuals in managing the legal aspects of gender transition. Legal determination of your gender and sex is pervasive in this society and has tremendous impact on you and your life - even your livelihood. This book will hopefully give you some answers to the legal questions that surround transition and help you in charting a course for legal transition and the issues that may arise after you've transitioned. It is not intended to be the absolute answer on all questions. Always seek professional advice from an attorney in your area if you have questions and to assist you with such complex issues as wills and estate planning, employment problems, discrimination, adoption, etc..

As you begin your transition, you will no doubt discover that a whole gamut of legal issues that will impact you. Name change and legal identity, employment issues, medical care issues, marriage and family, child custody, adoption, and even which bathroom to legally use will need to be dealt with in turn.

LEGAL IDENTITY

One of the most fundamental things we carry around with us each and every day, everywhere we go and which attaches itself to nearly every interaction/transaction we have is our name and our legal identity. Who you are in the world has as much to do with your personality and what kind of person you are as it does with how you are classified and designated by practically anyone you come into contact with. You are, in fact, tagged, by your driver's license, social security number, insurance policies, bank accounts, credit card numbers, passport, school records, military records, tax returns, etc.. Our legal identity is the one thing that we have that identifies us to those people, institutions and businesses that we have daily contact with. Few people ever have to think as much about how a name defines you than those of us who start our lives with one name and one gender identifier placed after that name - and later in life change our names and live in our true gender.

While the amount of data to change can seem daunting, its really just a matter of taking step-by-step. It can also be a frustrating, time consuming, costly and difficult process. But it is a necessary one - and one that should be fairly easily achieved.

This is a much needed tool for your survival kit. Keep it handy because you will use it a lot. Spencer has made his book an easy to follow step by step diagram on how to take care of you legal life and when to call for professional help. A must for everyones library. Here's how to order:

Spencer Bergstedt
Attorney at Law, 1211 Smith tower, 506 Second Ave., Seattle WA 98104
206-949-7469
Email: MstrSpence@aol.com
Cost: $25ea.

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MARCH 1999

IFGE 1999 CONVENTION MARCH 18-21

"Standing United" for the Health & Wellness of All Transgendered People

IFGE selected Louisville Kentucky for their 1999 Annual Conference, to be held March 18 - 21, 1999 .The primary host organization is Blue Grass Belles, with the convention chair being Dawn Josephine Wilson. IFGE also selected Board members S. Kristine James and Alison Laing, both experienced convention planners, to head the convention management team for IFGE.

BGB will be joined in this effort by members of a host of other nearby support groups including the Tennessee Vals; CrossPort (southern Ohio and northern Kentucky) and IXE (Indiana), as well as local GLBT organizations and the Louisville Convention and Tourism Bureau. Anne Casebeer, Vice-President of BGB said; "We welcome and invite the help and advice of our friends in the surrounding cities. It's wonderful that we were chosen to host this convention in the Derby City, a central location to which so many people will be able to travel easily for a conference. This may be the only chance many TG people in this part of the country have to attend a convention. We will host a supportive, informative, and fun conference that everyone will enjoy."

As part of this event, Alison Laing and S. Kristine James, are adding two special features; the convention will include a TG Health & Wellness Conference. Ms. James st
." Also, Alison and Kristine are trying to reinstitute the Congress of Transgender Organizations by inviting representatives from all state and local TG organizations to participate in a such a gathering at a minimum fee. Since all work and no play makes for a dry conference, BGB is planning to host several entertaining evening events and tours of local attractions. The seminars and speeches will feature well-known professional gender specialists, some of whom have not previously been presenters at other national TG events.

Watch the world wide web for more details at http://www.ifge.org and http://www.transgender.org/tg/bgb/, including hotel and registration data, or write or call : IFGE Convention, P.O. Box 61, Easton, PA 18044,-0061, 610-759-2347. For local information, contact the BGB at PO Box 20173, Louisville, Ky. 40250 (502-672-8613 dig, pgr) If you are interested in presenting a seminar, please forward your questions to Marjorie Demaille at efduhr1@pop.uky.edu, or the BGB mailing address. Contact: IFGE Convention, PO Box 61, Easton PA 18044-0061, 610-759-2347 BGB: PO Box 20173, Louisville, Ky. 40250 502-672-8613 (pgr) email:agc@cwix.com

MARCH 1999

FULL CIRCLE OF WOMEN WEST COAST CONFERENCE: MARCH 26-28, 1999

Full Circle of Women West will be held at the Manzanita Village Buddhist Retreat Center in a secluded, unspoiled valley adjacent to several thousand acres of national forest and not far from the Anza-Borrego Desert. The center, owned by transgender-friendly women, is a 2.5-hour drive from Los Angeles and 1.5 hours from San Diego. With advance notice, rides can usually be arranged. The Center features a wood-fired sauna that holds 8 to 10 people; bathing suits are optional. Wonderful, healthy vegetarian meals are prepared by the staff and served family-style.

Space is limited to 22. The cost of the weekend after January 30, 1999, is$180. The price includes dormitory-style accommodations (4 to 6 people to a room), all meals from supper Friday evening through lunch on Sunday, the use of the sauna, and all workshops. A limited number of double rooms are available for $20 additional (per person).

For info call: Center for Gender Sanity, Janis, 310-670-2222

NIGHT OF A THOUSAND GOWNS MARCH 27,1999

Charity Ball and Coronation

The New York Marriott Marquis, NYC - GOLD TICKETS: $135.- reserved seating (advance sales only) - doors open 6:30 PM for cocktails (cash bar), 8:00 PM a full 4-course sit-down dinner, entertainment, award ceremony, Coronation at midnight, dessert buffet at 12:30 AM, and dancing until 1:30 AM. SILVER TICKETS: $75. - general admission - doors open 10:00 PM entertainment, award ceremony, Coronation at midnight, dessert buffet at 12:30 AM, and dancing until 1:30 AM. For ticket information please call Matt 212-741-3115. Add my name to the Night of a Thousand Gowns mailing list.

APRIL 1999

FULL CIRCLE OF WOMEN EAST COAST CONFERENCE: APRIL 23-25, 1999

Full Circle of Women East will be held at the Essex Conference Center and Retreat in

APRIL 1999

Essex, Massachusetts, a 45-minute drive from Boston. The Center is secluded, its two modern buildings set on 18 acres of peaceful woods within walking distance of the ocean. The Center features a hot tub that holds 12 people and a wood-fired sauna that accommodates eight. Wonderful, healthy, mainly vegetarian meals are prepared by the staff and served family-style.

Space is limited to 30. The cost of the weekend after February 1, 1999, $300. The price includes double or triple accommodations, all meals from a light supper Friday evening through lunch on Sunday, the use of the hot tub and sauna, and all workshops. Single rooms are available for $25 additional.

For info call: Center for Gender Sanity, Janis, 310-670-2222

PRIDE AND PREJUDICE SYMPOSIUM April 8-10, 1999

The 5th Annual Symposium on Lesbian, Gay, Bisexual and Transgender Issues

University of Rhode Island. Please e-mail to: Silvadel@aol.com

QUEERFEST APRIL 29

Call for performers

Pride Alliance, the gay, lesbian, bisexual, transgender and straight ally student organization at U-Mass-Amherst, is looking for performers for Queerfest, a GLBT community pride festival. This day-long event will be held at U-Mass Amherst, Amherst MA, on Thursday, April 29,1999. Please send all materials to Queerfest, c/o Pride Alliance, 416 Student Union, Box 66, U-Mass Amherst, Amherst MA 01003

CALIFORNIA DREAMIN' '99 APRIL 22 - 25

Back To Our Roots in Los Angeles

California Dreamin' is pleased to offer it's ninth conference serving the transgender community. Please join us for our weekend of seminars and activites. This year we're going back to our roots. The event will be

April 1999

held at the site of the original California Dreamin' - the San Fernando Valley. Who says you can't go home again?

Our program manager is making sure that you get the fullest enjoyment and fulfillment for your convention dollar. Experience workshops an improving your femininity or personal fufillment. There are seminars for spouses and partners plus workshops for couples issues. All programs are staffed by caring and knowledgeable members of our community along with working professionals sensitive to the needs of the gender community.
For additional information on registrations contact dreamin96@aol.com or for other information on the event or
e-mail to:dianedr@flash.net

PPOC/CALIFORNIA DREAMIN'
P.O. Box 1088, Yorba Linda, CA 92886
Telephone Registration No:
(714) 281-0271
FAX Registraion No:
(714) 281-0371
Location: AirTel Plaza Hotel,
Van Nuys, CA.
Web site: http://www.
flash.net/~dhome/cadreamin

May 1999

Tiffany Club of New England 9th Annual Spring Fling in Provincetown, Massachusetts May 6 - May 9, 1999

Mark your calendar now, and plan on joining the Tiffany Club of New England for four fun-filled days in one of the most open, non-judgmental communities in the world Provincetown., Located on the tip of Cape Cod, Provincetown combines the quintessential New England fishing port with the relaxed feeling of one of the oldest artist colonies in the country.

The spirit of Spring Fling is non-structured. It's a time to get out of the closet, classroom, or meeting hall, and into an accepting society where you can interact with others in the way that you feel most comfortable. Fun, fulfillment, and growth are what Spring Fling has to offer, and all in a setting where you can stand facing the sea and feel the entire country behind you.

This years Spring Fling takes plac from Thursday, May 6 through Sunday, May 9. Come for the entire long weekend, or just for a day or so. We will be staying at the Provincetown Inn. Located at 1 Commercial Street, the Provincetown Inn is on the water, and offers a private beach, outdoor pool, and ample free parking.

Included with your registration are the Saturday evening dinner in one of the Inn's banquet rooms, continental breakfast, and group rates on the accommodations. It is Tiffany's goal just to cover its expenses, and not profit from this event.

All members of the transgendered community, their families and friends, and those who work on our behalf are welcome to join us. For further information contact the Tiffany Club of New England, PO Box 71, Waltham, MA 02454-0071, or call 1-781-891-9325.

May 1999

TransAmerica Transgender Conference May 13-15, 1999

Charlotte, NC, The Queen City. Brought to you by transgender activists, experienced conference organizers, care-providers, entertainers, leaders, vendors, authors and scholars. For more info call: 704-531-9988

TRANSpective

The First New England International Transgender Film and Video Festival And Symposium. May 18, 19 & 20, 1999

Located at The Coolidge Corner Theatre, 290 Harvard, in Brookline, MA

A JRI and Hannarchy Now Production

Tickets on sale April 2, 1999

Mission Statement:
In efforts to foster community building, education, and support for transgender people, the Transgender Education Network of JRI Health is producing The First New England International Transgender Film and Video Festival & Symposium. Together, with other community providers, trans organizations, activist and advocates of human rights, we jointly undertake this endeavor to provide a forum in which films that articulate and illustrate the multiple faces of the transgender experience can be presented and featured. The directors and the films themselves impart the courage, the struggles, the vision, and the socio-political subversiveness of the trans subject position. In addition, several films depict the struggle of transgender youth. Others will address issues of HIV/AIDS and the risk for commercial sex workers. Beyond this, we strive to promote positive and empowering portraits of individuals who have survived the crippling effects of marginalization and hegemony. In spite of this, the transgender community is emerging into its own place in history as a new movement and expanding the language of gender and sex, while giving voice beyond the borders of the binary modalities of gender. Through the medium of film we can provide community awareness, support, and education.

May 1999

"Forget me not" Memorial Service Tuesday, May 25, 1999 Boston

This is a Memorial Service for all Transpeople we've lost to hate crimes. Starting at 7:00pm at the Arlington Street Chruch, followed by a march to the State House. Save the Date. Co-sponsored by Rebecca Durkee and It's Time Massachusettes.

June 1999

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JULY 1999

SECOND INTERNATIONAL CONFERENCE: 21-24 JULY 1999

Beyond Boundaries: Sexual Diversity and Human Rights Manchester Metropolitan University, UK.

This conference seeks to bring together the studies, ideas and experiences of colleagues from a variety of social and cultural settings, who will develop and explore the connections between sexual diversity and human rights in a wide variety of contexts. These will include:

- *Sex, Gender and Human Rights*
- *Sexual Diversity and Citizenship*
- *SE Asian Sexuality's*
- *Sexuality and Globalization*
- *Sexual Diversity and The Law*
- *Marriage and Sexual Citizenship*
- *Sexual and Repraductive Rights*
- *Queer Politics and Citizenship*
- *Sexual Rights and Sexual Respansibilities*
- *Sexual Discaurses In Religious Communities*

JULY 1999

- *Aids and Human Rights*
- *Sex Workers and Human Rights*
- *Young People, Sexuality and Human Rights*
- *Heterasexuality, Hegemony & Human Rights*

Papers are invited around these or other areas, which address the key themes. The organizers are particularly keen to encourage contributions from a variety of disciplines and cultural contexts which employ diverse critical and theoretical approaches.

Contributions which provide a historical perspective upon these issues are especially welcome. Abstracts of around 200 words should be sent to:

Gail Hawkes, Department of Sociology
Manchester Metropolitan University
Geoffrey Manton Building
Rosamond Street West, Off Oxford Road
Manchester M15 6LL
Tele: (+44) (0) 161 247 3464
Fax: (+44) (0) 161 247 6321
Email: g.hawkes@mmu.ac.uk
WWW: http://www.miid.net/diversity/

AUGUST 1999

AUGUST 17-22 International Gender Dysphoria Association, Inc. London, England

Contact Dean Robinson, 1300 South 2nd St. Suite 180, Minneapolis, MN 55454.
Tele: 612-625-1500
E-mail: Robin009@gold.tc.umn.edu

KINDRED SPIRITS AUGUST 19-22, 1999 7TH ANNUAL CIRCLE

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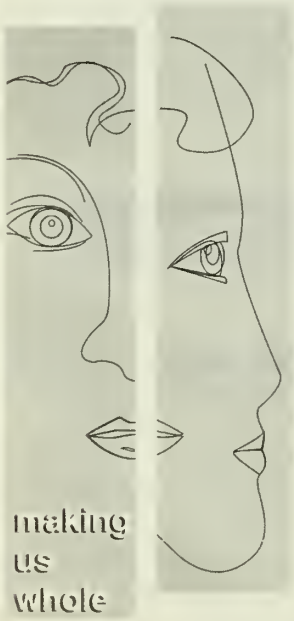

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READ MORE ABOUT **TGIP** IN THIS ISSUE OF TRANSGENDER

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If you would like to enter the Tampa Gender Identity Program, send for our application package. Include your name, mailing address, and enclose a $25 money order payable to: **Tampa Stress Center, Inc. / TGIP, PO Box 273107, Tampa, FL 33688-3107**

OR VISIT US ON THE WEB...

For more information about the Tampa Gender Identity Program, visit the TransgenderCare WebSite. And while you're there, you will have access to other resources and information about transgender health care.

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www.tgcare.com • **www.transgendercare.com** • www.nu-woman.com

PROFESSIONAL LISTINGS

We at Transgender Tapestry would like to take this opportunity to thank the professional individuals and organizations who support the production of this magazine with a paid listing. Please remember to look here first for services.

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JUDE PATTON, CMHC, CMFT, PA-C:
1812 East Madison, Suite 102, Seattle WA 98122, Phone/fax (425)787-5094. E-mail: JUDEPATTON @ aol.com Compassionate, supportive counseling for all trans-persons and their SOFFAs, by transman who is a physician assistant, therapist and AASECT certified sex educator and sex therapist. Reasonable fees. #86

For Professional Listing Call: 781-899-2212, web site: www.ifge.org or email: info@ifge.org

NATIONAL AND INTERNATIONAL

ALL - AMERICAN BOYZ: American Boyz, mid-Atlantic region. For gender variant people of the f2m continuum, plus all SOFFAs. Contact Gary at American Boyz, 212A S.Bridge Street, Suite 131, Elkton, MD, 21921 or transman@netgsi.com

FEMALE-TO-MALE INTERNATIONAL: 1360 Mission St., Ste. 200, San Francisco, CA 94103 415-553-5987 Web: www.ftm-intl.org Email: TSTGMen@aol.com

INTERNATIONAL CONFERENCE ON TRANSGENDER LAW AND EMPLOYMENT POLICY (ICTLEP): PO Drawer 1010, Cooperstown NY 13326. ATTN: Sharon Stuart, Corresponding Secretary. 607-547-4118. Email: ictlephdq@aol.com. AOL Keyword: ICTLEP. Web site: www.abmall.com/ictlep. Information source on TG legal and policy issues.

INTERNATIONAL FOUNDATION FOR GENDER EDUCATION: IFGE, Box 229, Waltham MA 02254-0229. (781)899-2212 FAX (781)899-5703. E-mail: info@ifge.org. Education, outreach, peer counseling.

NATIONAL GAY AND LESBIAN TASK FORCE: 2320 17th Street, NW, Washington DC 20009-2702. (202)332-6483 extension 3301, FAX (202)332-0207, TTY (202)332-6219. It is impossible to list all the gay and lesbian support groups. Write NGLTF for a referral to someone near you.

OUTREACH INSTITUTE OF GENDER STUDIES: OIGS, 126 Western Ave, Suite 246, Augusta ME 04330. Ariadne Kane, MEd, Director (207)621-0858. Programs for professionals.

ALL - RENAISSANCE EDUCATION ASSOCIATION: 987 Old Eagle School Rd., #719, Wayne PA 19087. (610)975-9119 (24 hrs). Email: angela@ren.org. Educational outreach and support group.

CD/TV - SOCIETY FOR THE SECOND SELF (TRI-ESS): PO Box 194, Tulare CA 93275. Email: TRISINFO@AOL.COM Educational outreach and support for heterosexual crossdressers. Write referral to local chapter.

TRANSSEXUALS IN PRISON: c/o Ronnie Lynne Soubrette, 104 Quineveree Ct., Castle Rock WA 09611. Support

T.O.P.S. (TRANSGENDER OFFICERS PROTECT & SERVE): c/o Tony Barreto-Neto Exec. Dir., 3210 Tom Mathews Rd., Lakeland FL 33809. Phone 1-800-761-TOPS or (813)752-9226. E-mail: TG-TOPS@onelist.com www.uncle.org/tops/ Social, employment, legal support.

INTERSEX SOCIETY OF NORTH AMERICA, P.O. Box 31791, San Francisco, CA 94131 (415)575-3885 EM: cchase@isna.org Web: http://www.isna.org

FTM NETWORK [also PRESS FOR CHANGE]: BM Network, London, WC1N 3XX. Phone: +44-161-423-1915, Wed. 8pm-10.30 pm Wed. GMT). Email:s.t.whittle@mmu.ac.uk. Web site: http:\\ ourworld. compuserve. com\ homepages\ press_for_change. Support, political lobbying and education group.

ALABAMA

TRI-S - SIGMA RHO GAMMA: SERGA, PO Box 16174, Huntsville AL 35802. Michelle Steadman, (205)880-9660. Support group.

TRI-S - SIGMA RHO GAMMA SOUTH: SERGA, PO Box 66286, Mobile AL 36660. Lisa Jackson. Support group.

ALASKA

CD/TS/SO/MTF/FTM - ALASKAN T-PEOPLE: PO Box 670349, Chugiak AK 99567-0349. Strictly social for the whole family.

TRI-S - ALPHA KAPPA: PO Box 5392, Ft. Richardson, AK 99505-0392. Support

ARIZONA

CD/TS - A ROSE: PO Box 8108, Glendale, AZ 85280-8108. (602) 488-0959, e-mail: sss@tri-ess.org web: http://tri-ess.org/rose.htm e-mail: denise@inficad.com Support group.

TRI-ESS - ALPHA ZETA CHAPTER: PO Box 1738, Tempe AZ 85280-1738. (602) 488-0959 Web Site: http://tri.ess.org

TRI-ESS - TAU UPSILON: 8802 E. Broadway Blvd. #145, Tucson AZ 85710. Phone: (520)296-3472.

CD/TS/TG - EVOLVER: 416 E. 22nd St., Tucson AZ 85713. (520) 884-0541. 501 C-3 not for profit organization. Support group. Web: http://home.earthlink.net/~evolvere/ email: SAndra@ aol.com

TG - FTM - DEZERTBOYZ: meets in Tucson at 7:00 pm on the first Tuesday of each month at Wingspan Center. SO Contact Debra at 520-903-1421 or debra@hwr.arizina.edu. Website: http://members.aol.com/ DezertBoyz/

ARKANSAS

TS-SUPPORT LINE: Contact: Frances at 316-795-4876. Email: Francie@oswego.net

CD - AR CD GROUP: 2901 Massard Rd., Ft. Smith AR 72903-5212. Support group.

FTM - ARKANSAS BOYZ: AR Contact: Garin, (501) 443-3184; Email: Kwiggin@aol.com

CALIFORNIA

FTM - GENDERQUEER BOYZZ: Contact Jacob Hale e-mail: Zeroboyjh@aol.com

ALL- THE TRANSGENDER MENACE OF SOUTHERN CALIFORNIA: A direct action group dedicated to using any means necessary to make the world, especially our Southern California corner of it, a safe place for all transfolk and genderqueers.(323)962-9175 Shirley Shirley@earthlink.net or (323) 665-1130 Jacob, zeroboyjh@aol.com

TRI-ESS - ALPHA: PO Box 411352, c/o Kathy Helms, Eagle Rock Station, Los Angeles CA 90041. Tel:(818)352-9448. Support.

CD/TS - CLUB CHERCHEZ LA FEMME: PO Box 10873, Santa Ana CA 92711-0873. Send SASE for details. Private membership club.

TG-VENTURA GENDER OUTREACH: 1995 Main street, Ventura CA 93003. 805-653-1979. Contact person: Randi. Open peer facilitated drop in group for persons who have a conflict with or question about their gender. Tues night 7-9pm.

CD/SO - CROSSDRESSER HETEROSEXUAL INTERSOCIAL CLUB: CHIC, PO Box 8487, Long Beach CA 90808. (818) 243-2442. Support group. Web site: http://www.transgender.or/tg/chic

IS - AIS SUPPORT GROUP: c/o Sherri Groveman, 4203 Genessee Ave., #103-436, San Diego CA 92117-4950. Email: <aissg@aol.com>.

CD/TS/SO - NEUTRAL CORNER: PO Box 19008, San Diego CA 92159. (619)685-3696. Web: http: // geocities.com/WestHollywood/ Village/4718/ Support e-mail: neutralcorner@geocities.com

FTM - UNDER CONSTRUCTION: P.O. Box 922342, Sylmar, CA 91392-2342, 818-837-1904. contact Jeff SHEVLOWITZ E-MAIL: LITTLESHEVY@JUNO.COM.

TRI-S - TRI-CHI - TRI ESS: PO Box 194, Tulare CA 93275. Phone: (209)688-9246. Support group.

TS-EMERGENCE- SUPPORT FOR CHRISTIAN TRANSSEXUALS: Assembly of God Church, Fresno, CA. A safe place to discuss Christian beliefs, gender issues, transition and anything. Call Terri Main 209-637-9986 EM: terrim@evangeltab.org

CD/TS - ANDROGYNY: Friendship and understanding in a safe and supportive environment. A place to explore being Transsexual, Crossdresser, or Transgenderist. A place to meet others like yourself. Meetings: Tuesday nights form 8:00pm until 9:30pm, Santa Monica, CA. (323)962-9175. Support group.

CD/TS/IS - RAINBOW SUPPORT GROUP: Gay, Straight, Intersex. Meets Tuesday evenings 7-9pm. Write Rainbow Community Church, Visalia Friends Meeting House, 17208 Ave. 296, Visalia, CA, 93291. 209-627-2727

CD/TS/SO - POWDER PUFFS OF ORANGE COUNTY (PPOC): P.O. Box 1088, Yorba Linda, CA 92885. Voice 714-281-0297

FTM/SO - FTM INTERNATIONAL BIMONTHLY: FTM TS/TG TRANSMALE TASKFORCE: 1259 El Camino Real, #151, Menlo Park CA 94025. (415) 780-9349. FTM

ALL-GIGIS-GENDER ISSUES: Gender Information and Support. Hosted by Miss Major, 5 days a week Mon-Fri 4pm-6pm. Tenderloin AIDS Resource Center, 187 Golden Gate Ave at Leavenworth, San Francisco 94102. 415-431-7476

CD/TS/SO - SAN FRANCISCO GENDER INFORMATION: SFGI, 3637 Grand Ave., Suite C, Oakland, CA 94610-2029. Maintains database of TG resources for SF Bay area.

ALL-LAVENDER LINE: Pacific Center (510)841-6224. An information/resource phone line for the GLBT community covering the East Bay, San Francisco area.

MTF-FTM-TRANGENDERS IN TRANSITION: A facilitated group for transfolk at all stages of transition. Thurs. 7:30-9:00pm Cost $30-$5 per session sliding scale. Call first 415-436-9000

CD/TS/SO - EDUCATIONAL TV CHANNEL: ETVC, PO Box 426486 San Francisco CA 94142-6486. (415) 564-3246 hotline, BBS (415) 564-4903, Telzey (510)849-4112. Support.

SO - SIGNIFICANT OTHERS SUPPORT: SOS, attn: Ginny Knuth, 2478 28th Ave., San Francisco CA 94116-2305. (415)644-1499. E-mail: ginny@sirius.com. Support group.

CD/TS/SO - DIABLO VALLEY GIRLS: DVG, PO Box 272885, Concord, CA 94527-2885. (510)937-8432. Group

CD/TS/SO - PACIFIC CENTER FOR HUMAN GROWTH: 1250 Pine St., Ste. 301 Walnut Creek CA 94533. (510)939-7711. Support.

CD/TS/SO - PACIFIC CENTER FOR HUMAN GROWTH: 2712 Telegraph Ave, Berkeley CA 94705. (510)548-8283. I & R (510)841-6224. E-mail: paccent@pacbell.net. Web site: www.pacificenter.org. Support group.

CD/TS - SWAN'S INNER SORORITY: PO Box 1423, San Jose CA 95109. (408)297-6900. E-mail: wendi@sisgirls.com Web: www..sisgirls.com Support group.

CD/TS/SO - SACRAMENTO GENDER ASSOCIATION: PO Box 215456, Sacramento, CA 95821. (916)482-7742. Support group. Email: sacgender@hotmail.com Web:

http://www.geocities.com/westhollywood/village/4409/

TS - LAMBDA COMMUNITY CENTER: c/o Marsha, 919 - 20th St., Sacramento, CA 95814. Phone (916)729-8935 or (916)442-0185. Support and educational outreach.

TRI-S - SIGMA SIGMA BETA - TRI-ESS SIERRA SILVER BELLES: SSB, PO Box 19933, S. Lake Tahoe CA 96151. Support

COLORADO

TG- SOUTHERN COLORADO INTRA-REGIONAL TRANSGENDERED SOCIETY (S.C.I.R.T.S.) Colorado Springs, Colorado. 719-591-5860 Lisa Jo K. Laptad Web site: http://www.geocities.com/westhollywood/ heights/4484 Support Group meetings every Tuesday 7pm plus every 3rd Friday. Anyone who will keep confidentiality is welcome.

CD/TS - GENDER IDENTITY CENTER OF COLORADO, INC.: GIC, 1455 Ammons Street, Suite 100, Lakewood CO 80215. (303)202-6466. Educational outreach. E-mail: GICof Colo@aol.com Web www.abmail.com/gic

CONNECTICUT

CD/TS/SO - GBSING, GBS, PO Box 162, Haddam, CT 06438-0162. E-mail: GBSING@aol.com Support Group.

TG-CONNECTICUT OUTREACH SOCIETY: P.O. Box 163, Farmington, CT 06034-0163, (860)604-6343, e-mail: ctoutreach @aol.com, Web: http://members.aol.com/ctoutreach/index.html Support Group

TS/SO - XX (TWENTY) CLUB: PO Box 387, Hartford CT 06141-0387. Support group.

CD - CONNECTICUTVIEW: c/o Denise Mason, P.O. Box 2281, Devon, CT 06460. Email: Mason D@aol.com. Newsletter and directory.

T/G - TRANSACT - Kaylen 203-661-2448 Greenwich, Conn. Support Group

DELAWARE

CD/TS/SO - RENAISSANCE - DELAWARE CHAPTER: PO Box 5656, Wilmington DE 19808. (302)376-1990..www.ren.org/ Renaissance_D.html Support group.

FTM - DELAWARE BOYZ: Steve. 302-856-7179

FLORIDA

TG - NORTH FLORIDA SISTERS: P.O. Box 5765, E. Jacksonville, FL 32447. E-mail: cdarica@aol.com Meets 2nd Saturday of each month. Support.

TG-TRANSGENDER SUPPORT GROUP: P.O. Box 4940 Greater Fort Lauderdale, FL 33339 Every Wed. at 7:30pm at the Gay, Lesbian Comm. Center. Call 954-777-2328

CD/TS-ALSO 4 YOUTH: Sarasota, FL. (941)426-8687 e-mail: krjeffrey@aol.com

ALL- FGS- FREEDOM OF GENDER: Sarasota FL. Meets 3rd Friday of the month at 7:00 pm. Contact Kristin at 941-426-8681 for info.

TG- EDUCATIONAL SUPPORT GROUP: for the Transgender Community. Meets at the Gay and Lesbian Comm. Center of Greater Lauderdale, Florida 954-563-9500. Ask for Michael or Heidi

CD/TS/TG - PANTRA: PO Box 3426, Tallahassee, FL 32315-3426.

TRI-ESS - TAU LAMBDA: PO Box 3426, Tallahassee FL 32315-3426.

TRI-ESS - PHI EPSILON MU/CENTRAL FLORIDA SISTERS: PO Box 3261, Winter Park FL 32790-3261. (407)263-8978 Email: z26y25@aol.com. Website: http://www.horizon usa.com /misc/fem.htm. Support group meets monthly on Saturdays.

FTM - FLORIDA BOYZ: David, Email: FTMOrlando@aol.com (Orlando, FL)

TS - EVOLVE: 714 E. Colonial Dr., Orlando, FL 32803-4639. Meeting times, 1st & 3rd Tuesday, 7pm. Phone: (407)425-4527. E-mail: GLCS@flamingopark.com. Support group.

CD/TS/SO - SERENITY: PO BOX 220307, Hollywood FL 33022. (954) 436-9477. E-mail: SUSANCO@aol.com Support group.

TRI-ESS - GAMMA CHI BETA: P.O. Box 510045, Punta Gorda, FL 33951 407-382-8389 Alice, Tri-Ess Chapter, Meetings 2nd Saturday of each month. Support Group

CD/TS/SO - STARBURST: PO Box 33756-6822, Clearwater FL 34622-0411. (813)523-8760. Support group. Web Site: www.geocities.com/ westhollywood/stonewall/9222

TS - ENCHANTE: A.C.P., 1180 Cleveland St., Clearwater FL 34615. Phone:(813) 533-0012, Amanda. Transsexual support group.

TG - TLC, P.O. Box 372711, Satellite Beach, FL 32937 407-858-2356 Karen, e-mail: haleightg@ aol.com or kj6781@palmnet.net

TG/SO - TRANS/MISSION Open support & discussion group for all TG people & SO's meets the 3rd Saturday of each month at 3:00pm. FTM/SO discussion group meets the 1st & 3rd Saturdays of each month at 1:30pm (S&M/Kink-friendly). All meetings are held at the Center of Tampa Bay, 4265 Henderson Ave, Ste. B. For more info/directions email: TransMissionFL @yahoo.com or write PO Box 17522, Tampa, FL 33682.

GEORGIA

TRI-S - SIGMA EPSILON: PO Box 272, Rosewell GA 30077-0272. (770)552-4415. E-mail & Web site: http://pages.prodigy.com /kerrico/sigep.htm. Support group.

CD/TS/SO - AGE: PO Box 77562, Atlanta GA 30357. (404) 223-5351. E-mail: ageinfo@aol.com. Web site: www.transgender.org /tg/age. Support group.

FTM - Georgia Boyz: Star, Email: star@ellijay.com

HAWAII

HAWAII TRANSGENDERED OUTREACH: PO Box 4530, Honolulu HI 96812-4530. (808)923-4270. Email: tghawaii @poi.net. Support group. http://www.newbies.net/htgo/ Hot Line 8am - 8pm 7 days.

GAY & LESBIAN COMMUNITY CENTER: YWCA 47-388, HUI IWA St. #14-304, Kaneohe HI 96744-4416.

IDAHO

CD/TS/TG/SO - IDAHO TRANSGENDER SOCIETY: P.O. Box 7353, Boise, Idaho 83707 208-331-6669. Social Support Group

CD/TS/SO - PAPILLON: P.O. Box 1365, Veredale, WA 99037. Support Group. Phone: (509)458-2741. Meetings in Spokane

ILLINOIS

PARENTS AND FRIENDS OF TRANSGENDER COMMUNITY: PFTC, c/o Ellie Altman, Northbrook IL 60062. (847)564-9496, e-mail: EllieAlt@aol.com. Support group.

CD-TRI-S - CHICAGO: PO Box 40, Wood Dale IL 60191-0040. 708-383-1677 Email: chitriess@aol.com. Web site: http://users.aol.com/chitriess/trisss/ chimain.htm. Support group.

TG - CHAMPAIGN/URBANA TRANSGENDER SUPPORT GROUP: 123 W. Church, Champaign IL 61825. Tel: (217)367-1033. Email: tsplendoe@ prairienet.org Web: http://www. prairienet.org/splendor Support group. We meet twice a month.

FTM - ILLINOIS BOYZ: (Champagne, Ill).: Jaqui: 618-235-5908; Email: jaquitv@aol.com

CD/TS/SO - CENTRAL ILLINOIS GENDER ASSOCIATION: CIGA, PO Box 1291, Galesburg, IL 61401. (309)343-5192, Jaque Rounds. Support group.

INDIANA

GLBT-INDIANA UNIVERSITY, GLBT STUDENT SUPPORT SERVICES: 705 E. 7th st., Bloomington, In. 47405-3809 tel: 812-855-4252.E-mail: glbtserv@indiana.edu Web: http://www.indiana.edu/~glbtserv

CD/TS/FTM/MTF/SO - IGS: Attn: Linda BB, PO Box 425, Carmel IN 46032. (317)299-5377, Angela. Email: kaylin@iquest.net Support.

TONI - PO Box 2372, Portage IN 46268. Phone (219)929-8533. Support Group Email: jenfermaresl@juno.com.

FTM - INDIANA BOYZ: (Northern Indiana).Glen,Email:Glen22213@aol.com

CD/TS/SO/FTM/MTF - INTERNATIONAL GENDER SUPPORT (aka: Shrinking Violets): PO Box 425, Carmel, IN 46032. (317)781-0834. Support group.

TG - TRANSGENDER OUTREACH OF NORTHERN INDIANA Attn: Linda BB, PO Box 425, Carmel IN 46032. Phone: (317)299-5377, Angela. Email: kaylin@iquest.net Support group.

CD/TS/TV/SO/FTM/MTF- IXE: PO Box 20710, Indianapolis IN 46220. Phone: (317)971-6976. Web site: http://members.aol.com /ixe/fish/ixe.html. Email: IXE@ aol.com. Support group.

FTM-IT'S A BOY: The group welcomes gender varient people on the FTM spectrum and those who support them. Meets once a month at 6:00pm at the Diversity Center in Indianapolis email: virago18@hotmail.com or call Diversity Center 317-639-4297

IOWA

TRI-S - IOWA ARTISTRY: Box 75, Cedar Rapids IA 52406. E-mail: wander5980@aol.com. Support group.

KANSAS

ALL-TRANSSUPPORT LINE: Contact: Frances at 316-795-4876. Email Francie@oswego.net

CD/TS/SO-CROSSDRESSERS AND FRIENDS: CAF, Box 4092, Overland Park KS 66204. (913)791-3847. E-mail: jbfts@ aol.com. Support.

CD/TS/SO - WICHITA TRANSGENDER ALLIANCE: PO Box 3002, Wichita KS 67001-3002. Bi-weekly meetings. Contact: Shelly 316-269-3104 or Krystine 316-688-0816. Support group.

KENTUCKY

FTM - KENTUCKY BOYZ: Lee, 502-549-5619; Email: alphavamp@aol.com (Louisville)

CD/TS/SO - THE BLUEGRASS BELLES: c/o Angela, PO Box 20173, Louisville, KY 40250. (502)446-2175, digital pager, please enter i55i after your telephone number. Email: angelaky@hotmail.com, or efduhr@ukcc.uky.edu or dwils00@ukcc.uky.edu, or acasbeer@jcc-uky.campus.mci.net. Support group.

LOUISIANA

CD/TS/SO - GULF GENDER ALLIANCE: PO Box 56836, New Orleans, LA 70156-6836. (504)833-

3046. Support group Website: www.gga.org E-mail: InfoRequest @gga .org

MAINE

ALL - TRANSUPPORT: Box 17622, Portland ME 04112. (207) 862-2063. Support .

ALL - MAINE GENDER RESOURCE AND SUPPORT SERVICE: c/o Jean Vermette, PO Box 1894, Bangor ME 04402-1894. (207)862-2063. Education, referrals, outreach.

FTM - MAINEBOYZ: PJ, e-mail: pjmears@megalink.net

MARYLAND

CD-TRI-S CHI EPSILON SIGMA: contact Grace, P.O. Box 505, Baltimore, MD 21022, e-mail: tri_ess@hotmail.com Web: http://www.geocities.com/WestHollywood/Stonewall/3432. Educational and social activities, monthly meetings, large couples contingent, extensive wives networking group.

CD/TS/SO - WASHINGTON-BALTIMORE ALLIANCE: c/o H. Garfinkle, PO Box 1994, Silver Spring, MD 20915. (301)649-3960. Support group. Meets in DC Metro area.

TG/SO - TRANSGENDER SUPPORT GROUP OF BALTIMORE: c/o GLCCB (Gay & Lesbian Community Center of Baltimore), 241 W. Chase St., Baltimore MD 21201. Phone (410)837-5445 10:00 a.m. - 6:00 p.m. M-F or (410)837-8888 7:00 p.m. - 10:00 p.m. evenings. Peer and family support group. Monthly meetings.

FTM - TRANS INFO PROJECT - Information and education website for FTMs. Chat Site Alexís Garage for informal chat and Sunday night moderated discussions. E-mail: alexfox @erols.com

MASSACHUSETTS

ALL/CD/TS/SO/FTM/MTF- SUNSHINE CLUB: P.O. Box 564 Hadley, MA 01035-0564. (413)-586-5004. E-mail Web:www.umass.edu/stonewall/sunshineclub.html Support group.

INTERSEX-THE MIDDLESEX GROUP: P.O.box 25, Newtonville, MA 02160 e-mail: mdsx@juno.com 617-630-9263 Specific for intersex individuals.

ALL - TIFFANY CLUB OF NEW ENGLAND, INC.: TCNE, PO Box 71, Waltham MA 02454-0071 (781)891-9325 (answered live Tuesdays 7:00-10:00pm ET). Web site: www.TCNE.org. Support group.

ALL- YOU'RE NOT ALONE: group explores different aspects of how being a Transperson affects you, your family, your life! Johanna at 781-891-9325.

FRIENDS AND FAMILY SUPPORT GROUP: TCNE, P.O. Box 71, Waltham, MA 02454-0071. 781-891-9325 Meets 2nd Friday of the month.

TS - CAMBRIDGE SUPPORT GROUP: 617-661-9332, meets 2 times per month, JAENIA@erols.com

TS/TG - GENDER SUPPORT SERVICES FOR TSs (GISST): (617)227-6216.

FTM - ENTERPRISE: PO Box 229, Waltham MA 022254. 781-899-2212. 1st Thursday evening of the month. FTM support group.

CD/TS/SO - INNVESTMENTS: PO Box 2194, Orleans MA 02653. Support group.

CD/TS/MTF/FTM-TRANS-CHAT: Write: Trans-Chat, P.O Box 491, Auburn, MA 01501. 2nd & 4th Thursday night of each month from 7:00 to 9:00pm. Support Group in Worcester, MA. Michael at 508-770-9044 e-mail: Transgndr@aol.com

BI GALA - UNIVERSITY OF MASSACHUSETTS - Lowell, SIC(S) Box #34, Lowell, MA 01854 e-mail: BiGALA@student.uml.edu

BOSTON ALLIANCE OF GAY AND LESBIAN YOUTH (BAGLY): is a youth-led, adult-supervised social support group for GLBT youth to age 22. Meetings are held weekly at St. John the Evangelist Church, 35 Bowdoin St, Beacon Hill, near the state house. Wed 6-9pm, Sun 2-5. (617-437-7683, www.bagly.org.

GAY & LESBIAN ADOLESCENT SOCIAL SERVICES (GLASS) runs a community center providing peer support, adult counseling, and safe haven for youth age 13-25. Near Newbury St & Mass Ave, open M-F 4-8pm. 617-437-7683

SIDNEY BORUM HEALTH CENTER provides a free clinic for primary health, mental & substance abuse care for GLBT youth age 13-25. 130 Boylston ST. near Tremont, walk-in hours 4-7pm. 617-457-8140

PROJECT 10 EAST: maintains an office and drop-in center. Education-oriented, particularly helpful for those dealing with in-school issues. Teen afternoon activities Wednesdays & Fridays 3-6pm. Office hours M-F 9am-1pm. Old Cambridge Baptist Church, 1145 Mass. Ave, Harvard Square, Cambridge. 617-864-4528, http://Quniverse.com/p10e

VICTIM RECOVERY PROGRAM, FENWAY COMMUNITY HEALTH CENTER: provides counseling & advocacy for GLBT victims of hate crime, domestic violence, sexual assault or police abuse. If youíve been victimized, this may be the best place to start getting help. They are even tracking hate crimes against transfolk. 7 Haviland St, near Boylston St & Mass Ave. 617-267-0900 x311 or (800)834-3242 x311

ALCOHOLICS ANONYMOUS: There's a T-oriented AA meeting every week at IFGE in Waltham (call 781-899-2212 for info), and a T-friendly Gay AA meeting every day in Boston. Call Central Services for a free copy of their meeting list. 617-426-9444

YOUTH HELP: FATHER BILL'S: 617-451-2011

PRISON PROJECT: Kia Earp, P.O. Box 1224, Boston, MA 02117-0224, email: prisonproject@yahoo.com 617-541-9338,

MICHIGAN

CD/TS/SO - I.M.E. OF WESTERN MICHIGAN: PO Box 1153, Grand Rapids MI 49501. Web site: www.iserv.net/~ime. Support.

FTM - MICHIGAN BOYZ: (Kalamazoo, MI). Jonathan, 616-345-9070; Email: tushu@complink.net

FRIENDS NORTH T-GROUP: P.O. Box 562 Traverse City, MI 49685-0562. 616-946-1804 web: www.members.tripod.com/~FriendsNorth/groups.html

MINNESOTA

GENDER EDUCATION CENTER: GEC, PO Box 1861, Minneapolis MN 55311. Debra Davis, Director. (612)424-5445, FAX (612)424-8595. Educational outreach.

TRI-S - BETA GAMMA: Box 8591, Minneapolis MN 55408. (612) 870-8536. Email: triessbg@tri-esss.com. Web site: http://www.tri-ess.com. Support group.

YOUTH DISTRICT 202: 2524 Nicollet Ave., So. Minneapolis MN 55408. (612)871-5559. Fax (612)871-1445. Safe place for GLBT youth.

CD - CITY OF LAKES CROSS-GENDER COMMUNITY: CLCC, PO Box 16265, Minneapolis, MN 55414. (612)229-3613. Support.

TRANSGENDER HIV/AIDS PREVENTION PROGRAM: Human Sexuality, Dept. of Family Practice and Community Health, U Minnesota Medical School, 1300 So. 2nd Street, Suite 180, Minneapolis MN 55454. (612)625-1500, FAX (612)626-8311. Educational outreach.

MISSISSIPPI

TRANSSUPPORT LINE: Contact: Frances at 316-795-4876. Email: Francie@oswego,net

AURORA: c/o Melanie Cuevas, P.O. Box 922, Kosciusko0, MS 39090

MISSOURI

TRANSSUPPORT LINE: Contact: Frances at 316-795-4876. Email Francie@oswego.net

CD/TS/SO - ST LOUIS GENDER FOUNDATION: StLGF, PO Box 9433, St. Louis MO 63117. (314) 367-4128. StLGF@aol.com. Web: http://members.aol.com/stlgf1/index.html

TRI-S - SIGMA MU: PO Box 2502#298, Springfield Mo 65801. Phone: (417)831-3433. Email: LSolomon@mail.orion.org.

NEBRASKA

CD/TS/SO - RIVER CITY GENDER ALLIANCE: RCGA, PO Box 3112, Omaha NE 68103. (402) 398-1255. E-mail: sgibbons@synergy.net. Support group.

NEVADA

TRI-S -THETA UPSILON GAMMA: PO Box 42401, Las Vegas NV 89116. (702) 387-3891. Email: sage@intermind.net. Web site: http://www.intermind.net/theta/theta.html. Support group.

TG/CD/TS/SO - Transgender Support Las Vegas C/O Community Counseling Center, 1120 Almond Tree Lane, Suite 207, Las Vegas, NV 89104. Voice mail: 702-392-2132, e-mail: tgsupport.lv@usa.net web site: www.geocities.com/WestHollywood/Heights/5127/Group.html

NEW HAMPSHIRE

PFLAG OF NEW HAMPSHIRE:T-SON, Tel: 603-622-4096, NHT-SON@aol.com

WRITERS ETC.: c/o Abbey M. Greene, PO Box 6211, West Franklin NH 03235. (603) 934-3379. Support group.

CD/TS/SO - GENDER TALK NORTH: PO Box 421, Peterborough NH 03458. (603) 924-8828. Email:gtnorth@ top. monad. net. Web http://monad.net/~gtnorth/index.htm. Support.

G/L/Bi./T/Q YOUTH - SEACOAST OUTRIGHT: PO Box 842, Portsmouth NH 03802. Phone: (603)431-1013. Resource, referral, support for those 21 and younger; referral only for those over 21.

NEW JERSEY

TRI-S - SIGMA NU RHO: SNR, 1092 St. Georges Ave., Suite 234, Rahway NJ 07065-2664. Phone: (908)826-5287. 24-hour hot-line (800)480-3152, in near states. E-mail: carolannsnr@juno.com. Support group.

TRI-S - CHI DELTA MU: PO Box 1, River Edge NJ 07661-0001. (800)484-7593(code4985). Support group. Internet: cdm@carroll.com

CD/TS/SO - MONMOUTH/OCEAN TRANS GENDER: MOTG, PO BOX 2972 Princeton, NJ 08543-2972 (732)219-9094. Support group. Email: vikkim-motg@aol.com.

CD/TS/SO - TRANSIT: (908)526-2369. Support group.

CD/TS - NORTHERN NEW JERSEY: c/o Ms. Lynda Frank, PO Box 9192, Morristown NJ 07960. (201)663-0772. Support group.

CD/TS - NJSUPPORT: c/o T. Risley, 301 F Saunders Ave., Bellmawr, NJ 08031. (609)933-2233. Meetings 1st Saturday of the month, Unitarian

Universalist Church of Washington Crossing. Renaissance affiliate.

TS-SINGLES SOCIAL GROUP for pre and post op mtf and single understanding men. A.J. Gilberti, 609-296-6065 5-10pm E:mail: agilberti@yahoo.com or agilberti@hotmail.com

NEW MEXICO

TRI-S - PHI FIESTA!: 8200 Montgomery NE, #241, Albuquerque NM 87109. Phone: (505)299-2533. Support group.

TG/MTF-FTM - TRANSGENDER COMMUNITY GROUP: University of New Mexico, Albuquerque NM. (505)260-1727. Email: egypt@unm.edu. Supportive, educational and social space for ALL transgendered identities. Meets every Monday night.

NEW YORK

CD/TS/SO - IMPERIAL QUEENS & KINGS OF GREATER NEW YORK: 80 Eighth Avenue, Suite 301, New York NY 10011. (212)229-1968 days,212-627-1969 evening, social group.

FTM- NEW YORK BOYZ: Sam, Email: srw18@columbia.edu (NYC)

ALL - GENDER IDENTITY PROJECT: Lesbian and Gay Community Services Center, 208 West 13th St. New York NY 10011 Tel: (212)620-7310. Fax: (212) 924-2657. Email: rblumenstein@gaycenter.org Support groups surrounding gender exploration, assists people with substance abuse and HIV/AIDS prevention Education

BI-GENDER RAP GROUP: c/o Lynda Frank, 330 W. 45th St. Apt. 3H, New York, NY 10036. Meets 2nd Monday each month, 6-8 pm in lower Manhattan. Contact: Lynda Frank, (212)765-3561.

CD/TS/SO - CROSSDRESSERS INTL: 404 W. 40th St., #2, New York NY 10018. (212)570-7389, or 212-564-4847 on Wed. E-mail: cdinyc@aol.com. Support. Web site: http:// www. members.aol.com/cdnyc/index.html

CD/TS/SO - LONG ISLAND FEMME EXPRESSION: LIFE, PO Box 1311, Water Mill NY 11976-1311. (516)283-1333. Email: joed2viola@aol.com. Support group.

CD/TS/SO - TRANSGENDERISTS INDEPENDENCE CLUB:TGIC, PO Box 13604, Albany NY 12212-3604. (518)436-4513 live Thurs. 7-9 p.m. or leave a message and instructions for calling back. Support group. e-mail: vicky_s@juno.com

CD/TS/SO-BUFFALO BELLES- social/support group. Montly meetings and newsletter. PO Box 1701, Amherst, NY 14226-1701 Answering machine: (716) 446-2661 E-mail: buffalo_belles @juno.com Web:www.geocities.com/WestHollywood/Village/3339/

CD/TS/SO - TRANSGENDER NETWORK: PO Box 753 New Paltz NY 12561-0753 Support group. 1st & 3rd Fridays

TS - METAMORPHOSIS: PO Box 6260, Broadway Station, Long Island City, NY 11106-0260. (718)728-4615. Support group.

ALL-ZAPPALORTI SOCIETY, GLBT, psycharatric survivors: Weekly meetings, Sat 2-4pm, at the Lesbian Gay Services Center, 208 W. 13th Street, New York City, west of 7th ave. 718-422-1838

NORTH CAROLINA

FTM - NORTH CAROLINA BOYZ: Terry: 919-639-6158;Email: TLCRD96@aol.com

CD/TS/SO - CAROLINA TRANSSENSUAL ALLIANCE: 4037 East Independence Blvd., Suite 111, Charlotte, NC 28205, 704-531-9988

TRI-S - KAPPA BETA: c/o Corresponding Secy, PO Box 12101, Charlotte NC 28220-2101. (704)565-5034. E-mail: dajones @infoave.net. Support group.

TRI-S - CHI CHI RHO-TRI-ESS: Crystal Coast Rose, PO Box 733, Bridgeton, NC 28519. Support group.

CD/TS/SO - PHOENIX TRANSGENDER SUPPORT: Phoenix, PO Box 18332, Asheville NC 28814. (704)253-9882. Support group. E-mail: jessicaash@aol,com.

CD/TS/SO - TRIANGLE GENDER SOCIETY (TGS) c/o David & Helen Rogers, 5425 Turkey Farm Rd., Durham, NC 27705. Phone (919)968-8070. Support group.

NORTH DAKOTA

CD/TS/TV - TRANSGENDER SUPPORT GROUP OF NORTH DAKOTA: c/o Debbie Ann Somero, PO Box 644, Wahpeton, ND 58074-0644. Phone (701)642-1427. Support

OHIO

ALL - ITÍS TIME OHIO P.O. Box 21310, Columbus, OH 43221, 614-470-4245, e-mail: itoh@stargate.com Political Action web:http://www.Geocities.com/WestHollywood/7977.

CD/TS/SO - CRYSTAL CLUB: PO Box 287, Columbus OH 43068-0287. (614)294-9031 E-mail: cc@stargatge.com. Support.

TRI-S - ALPHA OMEGA: Box 2053, Sheffield Lake OH 44054-0053. (216)556-0067. Support group.

CD/TS/SO - CROSS-PORT: PO Box 1692, Cincinnati OH 45201. (606)581-3711, E-mail: wgbn68d@prodigy.com. Support group.

OKLAHOMA

ALL-TRANSUPPORT LINE: Contact: Frances at 316-795-4876. Email: Francie@oswego.net

TRI-S - SIGMA BETA: PO Box 42122, Oklahoma City OK 73123. Support group.

OREGON

TS- TRANSSEXUAL PEER SUPPORT GROUP: 2400 NE Broadway, Portland OR 97204. Phone: (503)441-6746. Ask for Tracy. All TS of all ages and trans-curious are invited to attend. Thursdays at 7p.m. at Metropolitan Community Church NE Broadway at 24th Ave. E-mail: tiffanysue@altavista.net Support group.

CD - NORTHWEST GENDER ALLIANCE: NWGA, PO Box 4928, Portland OR 97208. (503)646-2802. E-mail: nwga@teleport.com. Support group.

TS-TRANS SUPPORT: P.O. Box 66913, Portland, Oregon, 97290-6913. Email: TPort483 @aol.com. Post and Pre Op support groups.

CD/TS/SO - CAPITOL CITY CHAPTER: PO Box 3312, Salem OR 97302. Support group.

TS-SALMACIS SOCIETY /VERSITILE WOMEN: PO Box 1604, Eugene OR 97440-1604. (541)688-4282. For information.

TG - INTERMOUNTAIN TRANSGENDER OUTREACH: 1524 Monroe Avenue, La Grande OR 97850. (541)962-3466. Email: keol@eosc.osshe.edu. Support group.

TRI-S-RHO GAMMA/ ROGUE VALLEY GIRLS: PO Box 5551, Grants Pass OR 97527.

PENNSYLVANIA

CD-TRI-S CHI EPSILON SIGMA: Concact Yvonne Sullivan, P.O. Box 3469, York, PA 17405, e-mail: tri_ess@hotmail.com Web: http://www.geocities.com/WestHollywood/Stonewall/3432. Educational and social activities, monthly meetings, large couples contingent, extensive wives networking group.

FTM - PITBOYZ: Dan & Michelle. E-mail: windyl@aabe.com.

CD/TS - TRANSPITT: PO Box 3214, Pittsburgh PA 15230. (412)242-5902. Web: www.transgender.org/tg/tpitt/ Support Group .

CD - TRAVELERS EXPRESS: PO Box 150, Falls Creek PA 15840. (814)375-7651. Central PA region. Self expression in 100% non closeted environment. Passing not an issue, presentability essential. Leave message.

CD/TS/SO - ERIE SISTERS: ESCC, 1903 West 8th Street, Suite 261, Erie PA 16505. Email: eriesister@aol.com. Support group.

CD/TS/SO - RENAISSANCE - LOWER SUSQUEHANNA VALLEY CHAPTER: Renaissance - LSV, PO Box 2122, Harrisburg PA 17105-2122. (717)780-1578. Email: lsv@ezonline.com. Web site: http://www.ezonline.com/lsv. Support group.

CD/TS/SO - RENAISSANCE - LEHIGH VALLEY/POCONO AREA: Renaissance LV, PO Box 3624, Allentown PA 18106. Phone: (610)821-2955. Support group.

FTM - LANCASTER BOYZ: Tom (717) 892- 4999. E-mail: malesic@prolog.net. (Philly area)

TS - THE PHILADELPHIA TRANSSEXUAL SUPPORT GROUP (PTSSG), 1201 Locust Street, Washington West Project, Philadelphia Meets in the office of the Transgender Health Action. The 1st Saturday of each month at 4pm. e-mail: rica@netaxs.com

FTM - WEXIST is a Philadelphia-based non-political FTM support group. We are open to all who are assigned female at birth and have gender identity issues or questions, or are in need of support for gender concerns. Meetings are held at William Way Community Center, Philadelphia, on the 2nd Saturday of each month, 5:30pm. to 7:00pm. For additional information contact us:Voice: 215.848.7674 box 6 Email: WeXist@aol.com

CD/TS/SO - CROSS DRESSERS INTERNATIONAL: CDI, PO Box 61, Easton PA 18044. S. Kristine James, Director, Karen Cioe, NYC Coordinator. Support group.

CD/TS/SO - RENAISSANCE - EDUCATION ASSOC. INC.: Renaissance GPC, 987 Old Eagle School Road, Suite 719, Wayne PA 19087. (610)975-9119. E-mail: bensalem@bbs.cpcn.com. Web site: http://www.ren.org. Support group.

FTM - PHILLY BOYZ: Steve (215)546-6444. E-mail: shock@asc.upenn.edu. Philadelphia

CD/TS/SO/MTF/FTM - TRANSYOUTH SERVICES, UNITY INC.: 1207 Chestnut St., Philadelphia, PA 19107. (215)851-1958 or (215)851-1912. Community services and iButch Brothersî Philadelphian FTM support.

RHODE ISLAND

TENNESSEE

TRI-S - ALPHA PI OMEGA: c/o Laury W. PO Box 871, Brentwood TN 37204-0871. Email: laurywl@mindspring.com. Web site: http://members.aol.com/apotris/aponash.htm. Support

CD/TS/SO - TENNESSEE VALS: PO Box 92335, Nashville TN 37209-2335. (615)664-6883 voice mail. E-mail: jlove1@ix. netcom. com. Homepage: http:/www.transgender.org/tg/tvals/. Support group

FTM - TENNESSEE BOYZ: (Nashville, TN).: Dustin, 615-431-9540; FTM Resource Email: CyberBum7@aol.com

TEXAS

TG-FRIENDLY- ABLIED QUEER: 1517 B. Missouri, Houston TX 7700 EM: james_e@iah.com

CD/TS/SO - METROPLEX CD CLUB: PO Box 141924, Irving TX 75014. (972) 264-7103. e-mail: domiss@flash.net Web: www.flash.net/~domega Support group.

TRI-S - NU EPSILON TAU: PO Box 14096, Arlington TX 76094. (214)490-5738. Email: BobbieR648. Support group.

CDs HELPING CDs ANONYMOUS: HCDA, 239 Westheimer (Office of Suzanne Anderson Properties), Houston TX 77006. Tel: 281-520-3610 (pager) Email: brenda@firstnethou.com. Support Group.

TRI-S - TAU CHI CHAPTER-TRI ESS: 8880 Bellaire B2 Ste. 104, Houston, TX 77411-1105. (713)347-8747. E-mail: JEFTRIS@aol.com. Web site: http:www.firstnethou.com/brenda/. Support group.

CD/TS/SO - BOULTON & PARK SOCIETY: PO Box 17, Bulverde, TX 78163 (830)980-7788 live Tues. 6-9 pm CT. Email: tx t party@aol.com. Support group.

WEST TEXAS GENDER ALLIANCE: 5350 LLano, Abilene TX 79605. Email: temsim@ jumo.com.

CD/TS/SO, AUSTIN SECOND IMAGE; PO Box 679, Leander, TX 78646, 512-515-5460 personally answered Wednesday 7-9pm. email caseyalena@juno.com website: www.angelfire.com/tx/AustinSecondImage support group

CD/TG/TS/TV/GLB CENTRAL TEXAS TRANSGENDER SOCIETY: A social group comprised of those who aspire to the belief that the best therapy is social interaction and having fun with friends and people who don't care or notice which category you fall into. Web site is: www.cttgs.org email: msdevin @yahoo.com.

UTAH

TS/SO - WESTERN TRANSSEXUAL SUPPORT NETWORK a support group for Transsexuals, SOs, and friends. Western Transsexual Support Network 4667 Holladay Blvd, Ste 2, Salt Lake City, UT 84117 801-277-8025

CD/TS/SO - ALPHA RHO, SALT LAKE CITY: PO Box 571242, Salt Lake City, UT 84157-1242. (801)553-8141. Support group.

CD/TS/SO - ENGENDERED SPECIES. PO Box 11897, Salt Lake City UT 84147. (801)320-0551 Support group.

VERMONT

CD/TS - TRANS: (802)472-8115. Meets 1st & 3rd Tuesdays in Burlington. Support group.

CD/TS - VERMONT TRANSGENDER SUPPORT GROUP: For information leave message at (802)860-8430. Support group.

VIRGINIA

CD-TRI-S CHI EPSILON SIGMA: (DC/Northern Virginia) Contact Joan Henderson, PO. Box 1728, Herndon, VA 20172 e-mail: tri_ess@hotmail.com Web: http://www. geocities.com/WestHollywood/Stonewall/3432. Educational and social activities, monthly meetings, large couples contingent, extensive wives networking group.

CD-TRI-S CHI EPSILON SIGMA: (Richmond/Williamsberg) Contact Lucy Stone, PO. Box 382, Norge, VA, 17405 e-mail: tri_ess@hotmail.com Web: http://www.geocities.com/WestHollywood/Stonewall/3432. Educational and social activities, monthly meetings, large couples contingent, extensive wives networking .

TG-LADIES FIRST SOCIAL CLUB: Dumfries, VA (703)441-0283. E-mail lauraBCD@aol.com

TRANS-GENDER EDUCATIONAL ASSOCIATION: PO Box 16036, Arlington VA 22215. (301)949-3822. E-mail: tgea@juno.com. Web Site: http://www.tgguide.com/guide/dc/tgea~ndx.html. Support group.

WASHINGTON

CD/TS-CINDERELLA CIRCLE: 304 W. Champion, Bellingham WA 98225 (360)416-1437 Email: mhowe@pioneer-net.net Web: http:// www.pioneernet.net /mhowe/ Support.

FTM-SPECTRUM SUPPORT GROUP: 2 support groups per month for those born female bodied but who live with masculine gender expression. Meetings are Free. Located downstairs at Beyond the Edge Cafe, 703 E. Pike Seattle, WA. First and fourth Wednesday of the month 7-9pm. 206-949-7469 Spencer contact person. email: MstrSpence@aol.com

CD/TS/SO - PAPILLON: P.O. Box 1365, Veredale, WA 99037. Support Group. Phone: (509)458-2741. Meetings in Spokane

WASHINGTON, DC

FTM - DC BOYZ: Adam (301)270-0372. E-mail: romandede@aol.com. (Metro DC.)

CD/TS/SO-PFLAG (Parents, Families and Friends of Lesbians and Gays): 1101 - 14th St. NW, Suite 1030, Washington, D.C. 20005. Phone (202) 638-4200. Fax (202) 638-0243. E-mail: info@pflag.org. Web: http//www .pflag.org.

CD/TS/SO - WASHINGTON-BALTIMORE ALLIANCE: c/o H. Garfinkle, PO Box 1994, Silver Spring, MD 20915. Phone (301)649-3960. Support group. Meets in metro D.C.

TG - TRANSGENDER EDUCATION ASSOC. of Washington DC: Web Site: www.zzapp.org or e-mail: tgea@ zzapp.org

WEST VIRGINIA

WISCONSIN

CD/TS/SO - GEMINI GENDER GROUP: PO Box 44211, Milwaukee WI 53214. voice-mail 414-297-9328 E-mail: 75261.1443@ compuserv.com. Support

LESBIAN, GAY, BISEXUAL AND TRANSGENDER Campus Center, Memorial Union, 800 Langdon Street, Madison, WI 53706

WYOMING

BAHAMAS

GLBT-HOTLINE 242-328-1816 from 8pm-10pm. Mon-Lesbian Issues ask for Dianna. Tues.-Transgender Issues ask for Connie Wed.-Gay Issues ask for David.

CANADA

QUEBEC

TS/SO - FACTT - QUEBEC: Box 293, Cote de Neiges Post Office, 5858 Cote de Neiges Blvd., Montreal, Quebec, CANADA H3S 2S6. French-speaking referrals, medical and psychological services and support group.

CD/TS/SO - CLUB MET: 4113 Dorion Street, Montreal, Quebec, CANADA H2K 3B8. (514)528-8874. Support group. (Formerly TAM.)

TS/SO - TRANSSEXUALS IN PRISON: Non-prisoners contact Dee Farmer, 23288037, PO Box 4000, Springfield MO 65808. Prisoners contact Mrs. Patricia Fisher, Succ 293 Cote-des-Neiges, 5858 Cote-des-Neiges Blvd, Montreal, QC, CANADA H3S 2S6.

ATQ 514-524-9038

LESPECTRE (Montreal) 514-528-1700 Contact: Michelle de Ville

TRANVESTIS MONTREAL email: mac@mlink.net/~mac/tvm.html

ONTARIO

TS - TRANSITION SUPPORT: The Church Street Community Centre, 519 Church Street, Toronto, Ontario, CANADA M4Y 2C9. Support group. 2nd & 4th Fridays 7-10pm

CD/TS/SO - XPRESSIONS: PO Box 223, Station A, Toronto, Ontario, Canada M5W 1B2. (416)812-6879. Email: xpressions@xpressions.org Web: www.xpressions.org Support group.

CD/TS - STREET OUTREACH SERVICES: c/o W. Travers, 622 Yonge St, 2nd Fl. Toronto, Ontario, CANADA M4Y 1Z8. (416)926-0744 (24 hours). Multitude of services for TG youth.

IS - PATRICIA FLORA: PO BOX 425, Postal Station C, 1117 Queen Street West, Toronto, Ontario, CANADA M6J 3P5.

FTM/SO-CANADIAN BOYZ SUPPORT network, Marcus Charles Frappier 416-466-0235 Email: mc@oil.ca

CD/TS/SO - GENDER MOSAIC: PO Box 7421, Vanier Ottawa, Ontario, CANADA K1L 8E4. (819)770-1945. Support group.

ONTARIO FEMALE TO MALE NETWORK. 378-532 Montreal Road, Ottawa, ON, K1K 4R4 613-742-5221 Email: onftm@cyberus.ca

OTTAWA TS DISCUSSION GROUP, P.O. Box 42067, RPO St. Laurent, Ottawa, ON, K1K 4L8, E-mail: ts-ottawa@canada.co, Web: members.xoom.com/ottawas/

SO-SOS CLUB- The 519 Church St. Community Certre, 519 Church street, Totonto, ON M4Y 2C9 Email: sosclub@idirect.ca Web: webhome.idirect.com/~players

MANITOBA

CD/TS/SO - PRAIRIE ROSE GENDER GROUP: PRGG, Box 23 Grp 4 RR1, Dugald, Manitoba, R0E 0K0. CANADA. (204) 257-2759. Support

CD/TS/SO - MASQUERADE: c/o Lady Godiva Boutique, 832 Corydon Ave., Winnipeg, Manitoba, Canada, R3M 0Y2, Support.

ALBERTA

CD/TS/SO-ILLUSIONS SOCIAL CLUB EDMONTON Box 356, Main Post Office Edmonton, AB. T5J 2J6 Our phone # is (403) 988-3294 Our e-mail is: edm_illusions@juno.com

TRI-S - PHI SIGMA: Box 81115, 755 Lake Bonavista Drive S.E., Calgary, Alberta CANADA T2J 7C9. Phone: (403)271-6247. Support group.

CD/TS/SO - ILLUSIONS SOCIAL CLUB CALGARY: c/o B&B Emporium, 426 8th Ave. S.E., Calgaru. Alberta, Canada T2G 0L7 Phone 403-265-7789

EDMONTON TRANSGENDER SUPPORT LINE: 403-988-3738

BRITISH COLUMBIA

TS - TRANSSEXUAL SUPPORT GROUP: Dr. Angela Wensley, 14905 32nd Avenue, White Rock, British Columbia, CANADA V4P 1A4. (604)536-2053. Support group.

CD/SO - CORNBURY SOCIETY: Box 3745, Vancouver, British Columbia, CANADA V6B 3Z1. Support group. 604-862-1321, Email: cornbury@bc.sympatico.ca Web: www.transgender.org/tg/cornbury/

CD/TS - FOUNDATION FOR THE ADVANCEMENT OF TRANS-GENDERED PEOPLE'[S SOCIETY: FATE, 1-1727 William Street, Vancouver, British Columbia,

CANADA V5L 2R5 (604)254-9591.

TG/TS/CD - ZENITH FOUNDATION: Box 46, 8415 Granville Street, Vancouver, British Columbia, CANADA V6P 4Z9. (604) 261-1695. http://www.GenderWeb.org/~zenith e-mail: Tamaras@istar.ca MtF & FtM.

BC FTM NETWORK: P.O. Box 10, 1895 Commercial Drive, Vancouver, BC, V5N 4A6 604-862-1321 Email: bcftm-net@hotmail.com

ZENITH FOUNDATION VICTORIA: Ste.303, 955 Cooke St, Victoria, BC, V8V 3Z1 250-384-4635

DREAM GIRLS P.O. Box 535, Kamloops, BC V2C 5L7

NOVA SCOTIA

ATG (ATLANTIC TRANSGENDER) in Halifax Email: atggrp@geocities.com Web: www. geocities.com /WestHollywood/7557/

VALLEY PRIDE (KENTVILLE) Email: mike.giffin@ns.sympatico.ca Web: www. geocities.com/ WestHollywood/ Heights/2377/

PUERTO RICO

SIDA DE PUERTO RICO: PO Box 36-4842, San Juan PR 00936-4842. Phone (787)782-9600. Fax (809)782-1411. HIV/AIDS outreach organization.

SIDA DE PUERTO RICO: Calle 16 SE #1200 Caparra Terrace, Rio Piedras PR 00921. Phone (787)782-9600 Fax (787)782-1411. HIV/AIDS outreach organization.

SIDA DE PUERTO RICO: Calle Estrella #30, Ponce PR 00731. Phone (787)844-9600. Fax (787)841-1485. HIV/AIDS outreach organization.

MEXICO

GUADALAJARA, JALISO, MEXICO 44190. Cris-Lida E-mail: crisalidagdl@usa.net Web: www.geocities.com/WestHollywood/Village/5613/ AgrupaciUn Mexicana de Travestis, Crossdressers, Transgenderistas y Transexuales. Soporte, Apoyo y Servicios VISITANOS!

SPAIN

BARCELONA: COLECTIVO DE TRANSEXUALES DE CATALUNYA (CTC) Meeting Mondays 7-9pm, Tel: 34 93 3005946, e-mail: lenaimoi@pangea.org Mailing Address: Apartado de correos Num. 32081, Barcelona Spain 08080

MADRID: CLINICA ISADORA, Pirineos 7, Madrid, spain Tel: 34 91 3111000, Fax: 34 91 3116238, E-mail: isadora@omc.telprof.es Coordinator: Empar Pineda Mon-Fre 10:30am - 5pm. Director: Dr. S.Z. Chami. Surgeons: Dr. Chami and Dr. Hage from Free University of Amsterdam.

TS - COLETIVO DE TRANSEXUALES DE CATALUNA: C. Balmes, 70, lo la, 08830 Sant Boi de Lobregat, Barcelona. Phone: 08080 3454 6398 Wed. 7.30-9 pm. Please speak Spanish.

TS/FTM/MTF - IDENTIDAD DE GENERO: Apartado 3023, Granada 18080. Non-profit support group.

ARGENTINA

TS - TRANSSEXUALS FOR THE RIGHT OF LIFE AND IDENTITY: TRANSDEVI, Casilla de Correo 151, C.P. 1748 Gral. Rodriguez, Buenos Aires.

BRAZIL

TS - PURPURINA (GLITTER) PROJECT: Katia Monteiro, no. 55 Rua DA Gloria, #30, Gloria, Rio de Janeiro. Phone: 02-252-4757. FAX: 02-227-5944. Educational outreach. AIDS awareness, referrals.

TS - GRUPO BRASILEIRO de TRANSEXUAIS (Brazilian Transsexualís Assoc.): Caixa Postal 1097, Cuiaba-MT 78.005-970.

AFRICA

NIGERIA

TRANSFORMATION SECOND SELF: c/o Jane Enuneku, KM 4 Idiroko Road, PO Box 1006, OTA, OGUN STATE, WEST AFRICA. Tel: 039-722615 Fax: 039-722467

SOUTH AFRICA

PHOENIX: c/o Desiree Dexter, PO Box 1332, Springs, 1560, Gauteng. Phone: +27111 362 5247.

SATRU:S.AFRICAN TRANSSEXUAL RESEARCH UNIT PO Box 87283, Houghton, Johannesburg 2041.

ENGLAND

TV/TS - TRANSESSEX: P.O. Box 3, Basildon, Essex SS14 1PT. Tel: (01268) 583761 e-mail: stacy@transessex.nildram.co.uk. Support.

TS - AIS SUPPORT GROUP: 2 Shirburn Ave., Mainsfield, Notts., NG18 2BY. Email: 100572.2376@compuserve.com.

BEAUMONT SOCIETY: 27 Old Gloucester Street, BM Charity, London, WC1N-3XX. Phone: +44-1582-41-2220.

BEAUMONT SOCIETY PARTNERS GROUP: phones: +44-1223-441246 (South), +44-1203-717528 (Central & Wales).

GENDYS NETWORK: BM Gendys, London, England DE56 1DE, Phone: 01773 828973, e-mail: jedbland@mcmail.com Web Site: www.gendys.mcmail.com/ Group for MTF & FTM.

TS - CHANGE: BM Box 3440, London WC1N 3XX. Phone: +44-0-1303-259543. Email: TS1CHANGE@AOL.COM. Home page: http://users.aol.com/ts1change/private/homepage.htm.

FRIENDS MERSEYSIDE: 36 Bolton Street, Liverpool, L3-5LX. Phone: +44-151-709-3181, Fri. 7.30-9 GMT.

FTM NETWORK [also PRESS FOR CHANGE]: BM Network, London, WC1N 3XX. Phone: +44-161-423-1915, Wed. 8pm-10.30 pm Wed. GMT Email:s.t.whittle@mmu.ac.uk. Web site: http:\\ www.pfc.org.uk/ press for change. Support, political lobbying and education group.

THE GENDER TRUST: BM Gentrust, London, WC1N-3XX. Tel:+44-1305-269222 before 10 pm GMT. Overseas Representative, Dorothy Francis, The Gender Trust, 3 Hartington Villas, Hove, BN3 6HF, ENGLAND.

TS - GENDER IDENTITY CONSULTANCY SERVICES: Phone: +44-1071 244 6090, FAX: 0171 244 6090. Email: GICS@aol.com.

INTERNATIONAL GENDER TRANSIENT AFFINITY: Box 2, 1 Banks Building, School Green Road, Freshwater, Isle of Wight, P040-9AJ. Human rights/research.

MERMAIDS: BM Mermaids, London WC1N 3XX. Group for children and teenagers with gender dysphoria and their families.

TV - NORTHERN CONCORD: M60 1LN, Manchester e-mail: JennyB@Concord. nwnet.co.uk

OUSU TRANSGENDER GROUP: Oxford University Student Union, Little Clarendon Street, Oxford. Phone: +44-1865-270777.

ROSE`S CLUB/REPARTEE MAGAZINE, PO Box 186, Barnsley, S73 0YT, England, Phone: +44 1226 754252. Email: roses@repartee.co.uk. URL: www.repartee.co.uk. Support group for transgendered and partners + magazine and newsletters.

VANITY CLUB UK FOR GIRLS ON THE INTERNET: Provides friendship and contact with others for those wishing to get out and enjoy being T. For details, Web: http://www. geocities.com/westhollywood/village/7604/

IRELAND

TRANS-GENDER ARCHIVE: c/o Dr. Richard Ekins, University of Coleraine, County Londonderry, Northern Ireland, BT52 1SA Library and archive reference resource and research. +44 1265 44141.

BELFAST BUTTERFLY CLUB: Northern Ireland, P.O. Box 210, Belefast BT1 1BG +44 1585 430408

SCOTLAND

CROSSLYNX: c/o SGLS, PO Box 38 Glasgow, G2-2QF. Phone: +44-141-221-8372. HelpLine: +44-141-332-3333. BEAUMONT SOCIETY PARTNERíS GROUP: phones: +44-01389-380389.

WALES

SOUTH WALES TV/TS GROUP: c/o Martina Rees, 56a Kinross Ct, Ridgway Road, Llan-Romney, Cardiff, VF3-9AE.

FRANCE

ASSOC. BEAUMONT CONTINENTAL: ABC. BP-3, F-68350 Didenheim.

ASSOCIATION D'AIDE AUX TRANSSEXUELS: AAT, Maison des Associations, 93 La Canabiere, 13001 Marseille.

ASSOCIATION DEVENIR FEMME: Les Terrasses du Mediterranee, 13006 Marseille.

ASSOCIATION DU SYNDROME DE BENJAMIN: Relais 59-59 avenue Daumesnil, 3 r Keller, 75012, Paris. 01 43 47 2125.

CARITIG: B.P. 17-22, 75810 PARIS CEDEX 17, FRANCE. Phone 33-1-42-27-42-28. Fax 33-1-64-31-05-82. Web: http://www.intersocial.org/caritig. Center for assistance, research and information on transsexuality and gender identity.

SWITZERLAND

KONTAKFORUM FEMME TRAVESTIE: Postfach 6788, CH-8023, Zurich.

TS - SELBSTHILFE GRUPPE: Postfach 92, CH-9008 St. Gallen.

GERMANY

IS - AIS SELBSTHILFEGRUPPE: Postfach 7, 71201 Rottenburg am Neckar. (Fluent English, German.)

BODY AND SOUL: c/o KIBISS KISS. Hanover. Phone: +0511/666567 oder Stefanie 0511/457347.

TV/TS - CHELSI E.V.: Treff Sachsen, Roesslerstr. 9, 09113 Chemnitz. Phone: +49-371-50094 (Friday only). FAX: +49-371-55867.

CLUB NEUES LEBEN NOVA: PO Box 710232, 80634 Munchen. Phone: +49-089/7916643, 6-6:30 pm (CET). speak German.

SELBSTHILFEGRUPPE FRANKFURT AM MAIN: Postfach 10 10 46, 63010 Offenbach. Tel. 069/8001008.

TV/TS - GEREDE e.V.: Treff Sachsen, Wiener Strasse 41, 01219, Dresden. Phone: +49-351/4640220 (Friday only).

INFORMATIONS KONTAKT UND VERMITTLUNGSSTELLE FUR TRANSSEXUELLE MENSCHEN IN BADEN WURTTEMBERG e.V.: IKV, c/o AOK Karlsruhe, Kriegstr. 41, D-76133, Karlsruhe. Phone/FAX: +49-721-62-3382.

LEBENSBERATUNG FUR TRANSSEXUELLE MENSCHEN IM SAARLAND: c/o Dr. Waltraud Schiffels, Schlossstr 6, D-66117, Saarbruecken. Phone: +49-0681-583912

SELBSTHILFEGRUPPE FUR TRANSSEXUELLE MENSCHEN IN TUBINGEN: DAGMAR KALTENMARK, c/o Sozialforum, Tubingen e.V., Paulinenstr. 25, D-72072, Tubingen.Phone:+49-7472-6048.Email: 100722.3070@compuserve.com.

SELBSTHILFEGRUPPE: Monika Lusche, Muehlstr. 26, 74399 Waldheim. Phone: +49-7143-33502. Astrid Votz, Forstr. 10, 71111 Waldenbach. Phone: 07157/8222. Email: 10722.3070@compuserve.com or 10157.1116@compuserve.com.

SONTAGSCLUB e.V.: Rhinover Strasse 8, D-10437, Berlin. Phone: +49-30-208-2035 (Friday 6-8 CET). Email: kasimir@inf.fu-berlin.de.

INTERESSENGEMEINSCHAFT TRANSSEXUELLE GRUPPE IN DER SEKIS: Albrecht-Achilles-Str. 65, 10709 Berlin. Phone: 030/8926602.

TRANSIDENTITAS: Postfach 10 10 46, 63010, Offenbach. Phone: +49-69-800-1008.

TRANSSEXUELLEN-ARBEITSKREIS: c/o HUCH, Westring 278, D-24116, Kiel. Phone: +49-431-17090. FAX: 431-17099.

TSH ESSEN: c/o Claudia Peppen horst, Caesarstr. 34, D-45130, Essen. Phone: +49-201-786899.

TSH MUNSTER: c/o MIKS, Herwarthstr 2, 48143 Muenster. Phone: +49-251/511263, Claudia Scholz.

TS GRUPPE HAMBURG: Christian Susan Black, Nubeblerkamp 13a, 22175 Hamburg. Phone: 040-754-4323.

TVV: PO Box 1148, D-65780, Hattersheim.

TS - VIVA TS SELBSTHILFEGRUPPE MUNCHEN e.V.: Obere Muhlstr. 22, D-81247, Munchen. Phone: 089-89-16 19 65 6-6:30 pm CET. Please speak German.

TS - SELBSTHILFE BIELEFELD: C/O Praxis fuer Beratung und Psychotherapie, Herrn Detlef Kunert, Karl-Eilers-Str. 1, 33602 Bielefeld. Phone: 0521/63623.

TS - SELBSTHILFEGRUPPE BONN: c/o SEKIS Bonn, Lotharstr. 95, 53115 Bonn. Phone: 0228/221754.

SHG DUESSELDORF: c/o Stefanie Sander, Pleistr. 1, B-4731 Eynatten/Belgian.Phone/FAX: 0032/87852833.

TS-GRUPPE: C/O AIDS-HILFE THUERINGEN, POSTFACH 50, 99001 Erfurt. Phone: 0361/7312233.

TS-ANGEHOERIGENGRUPPE AWO-BERATUNGSZENTRUM: Luetzow-Str. 32, 450101 Essen. Phone: 0201/312051, 0201/312052.

TS - SELBSTHILFE GOETTINGEN, TS IN PRAXIS DR. WIEDEKING: Buehlstr. 28a, 37037 Goettingen. Phone: 0551/46755.

SHG-HEIDELBERG: Andreas Kress, Postfach 103766, 69029 Heiderlberg.

TRANSIDENTITAS e.V. SHG KOBLENZ: c/o Joana, phone: 0261/45040.

TRANSEXUELLENGRUPPE KOELN: c/o Karin, phone: 02196/1739.

PRO FAMILIA SACHSEN: c/o Prof. Dr. L. Aresin, 04315 Leipzig. Phone: 0341/61530.

TRANSIDENTITAS e.V. SHG: c/o Christoph, phone: 0391/5614616.

SHG MANHEIM: Andreas Tremmel, Postfach 1242, 67370 Dudenhofen.

TRANSIDENTITAS e. V.: WUFZENTRUM, Niggelweg 2, 97082 Wuerzberg, jeden4.

AUSTRIA

TRANSX-VEREIN TRANSGENDER PO Box 331, A-1171, Wien.

BELGIUM

FRANJEPOOT: Postbox 53, B-2100 Deurne 1.

GENDERSTICHTING (BELGIUM GENDER FOUNDATION): Pekelharing 2, B-9000 Gent, Phone +32-9-233.08.54 Email: genderstichting@village.uunet.be Belgium

TS - VERVLIET JESSICA: Ravalsvarg Sdraad #372100, Daurna, Belgium. Support.

DENMARK

FPE-NE DENMARK: Postboks 361, DK-1504 Copenhagen V. Email: FPE-NE.DK@dk-online.dk. Web site: http://www2.dk.online/users.fpe-ne.dk. TRANSVISION: PO Box 280, DK-1502, Copenhagen V.

TRANSPAL: c/o Jen Christiansen, Ostergade 20 E, DK 9870 Sindal Phone/fax: +011 45 98935253. Social.

CD/TS/TG - TRANSVESTIFORENIGEN I DANMARK: TID, Postbox 9071, 1309 Kobenhavn K. Contacts: Solveig, chairwoman, +45 44999920, Fax +45 44959573. Fyn Mirell, +45 64801810, phone & fax. Jylland Cille, +45 97742299, phone & fax. Email: tid@danbbs.dk. Web site: http://www.danbbs.dk/~tid. The club is open to other ìTsî also but, the main focus is on crossdressing.

NORWAY

FPE-NE NORWAY: Box 1968, Vika, N-0125 Oslo.

EUROFANTASIA: Box 442, N-4301 Sandnes. Phone & FAX: +47-51-66-24-22. Email: jennys@transgender.org.

SWEDEN

TS - BENJAMIN: PO Box 9083, S 102 71, Stockholm. Phone: +46-40-611-9923, Tues. 7-9 pm CET.

FPE-S SWEDEN: Box 49029, S-400 64 Gothenburg. Phone: +46-8-34-1316.

PHI PI EPSILON SVERIGE: Box 529, S-101 30 Stockholm.

FINLAND

DREAMWEAR CLUB: Box 159, FIN-80101Joensuu. email: dreamwear@seta.fi Web. www.sgic.fi/~kjl/dreamwear.html

TRANS SUPPORT CENTER (mail and office) Hietalahdenkatu 2 B 16, FIN-00180 Helsinki Phone: +358-9-612 3243 Fax: +358-9-612 3266 Email: trans.tuki@seta.fi www: http://www.sgic.fi/~jase/ttp Open during the day and most evenings, all transgendered welcome. Open house coffee evening every Thursday from 7 pm until 9 pm.

NETHERLANDS

TS - AIS SUPPORT GROUP: (038) 269845. (Fluent English, Dutch.)
TS - WERKGROEP TRANSSEKSUALITEIT GRONINGEN: EENDRACHTSKADE NZ 19, 9718 BB GRONINGEN, +31-(50) 527-35-89. Contact H.H. VISSCHER, E-MAIL: francina@worldaccess.nl.

GENDERTEAM AMSTERDAM: Prof. Dr. L.J.G. Gooren, Dept. Endocrynology/Andrology, Free University Hospital, PO Box 7057, 1007 MB, Amsterdam. Phne: +31-020-444-0542 ext. 199. FAX: 444-0502.

FTM - HET JONGENSUUR: Binnenkadijk 178, 1018 ZH Amsterdam. Phone: +31 020-6221710.

HOMODOK, THE GAY & LESBIAN ARCHIVES, INFORMATION CENTRE & LIBRARY Vincent van der Kaap, Homodok Oudezijds Achterburgwal 185 NL-1012 DK Amsterdam The Netherlands Tel.: +31 (0)20 525 2501 Fax : +31 (0)20 525 3010 E-mail: info@homodok.nl URL www.homodok.nl

TV/TS - LANDELIJKE KONTAKTGROEP TRAVESTIE EN TRANSSEKSUALITEIT: LKG T&T, Postbus 11575, 1001 GN Amsterdam. Phone: +31 10 -453-18-93. Email: Rosalind@xs4all.nl.

NEDERLANDSE VERENIGING HUMANITAS: PO Box 71, NL-1000 AB Amsterdam. Phone: +31 020-5231100. MTF, FTM self help groups.

FTM - MANNENGROEP: c/o Humanitas, PO Box 71, NL-1000 AB Amsterdam. Phone: +31 020-5231100. FTM support group.

MTF/SO - WERKGROEP FACET: Rode Kruislaan 61, NL - 5628 GB Eindhoven. Phone: +31-40-241-5475.

TURKEY

LAMBDA ISTANBUL, PK 103 Goztepe, Istanbul. Fax 90.212.224.3792.

TV/TS - SEXUAL LIBERTIES: Use the ablove mailing instructions for Travesty/Transsexualle, c/o Iskendar Savasir. Educational outreach for all Islamic countries.

PAKISTAN

KHUSRA OF PAKISTAN: c/o Muhamid Aslam Khusra, PF-34 Abbotabad Hockey Stadium, Abbotabad.Phone: +92-5921-6158 (leave message) or 5921-2858.

BANGLADESH

YOUTH APPROACH: 3, Purana Paltan, Dhaka-1000, Bangladesh. Phone: 88-02-7555321. Email: yadc@bangla.net.

POLAND

THE ASSOCIATION FOR PROTECTING AND HELPING THE TRANSGENDERED PEOPLE "DESTINY". Its headquarters is located at the following address: ul. Kombatantow 5G/1, 80-464 Gdansk, Poland. Phone number: 48 (58) 346-52-54. "Destiny" is a TS support group with heterosexual members, too. The main goal of the Association is to offer the help and support to people who are stigmatized with the Gender Dysphoria.

CZECH REPUBLIC

CZECH TRANSFORUM, prague, e-mail: oskar98@writeme.com Web: http://www.fortunecity.com/village/new-compton/153 Supporting organization for Czech and possibly Slovak transsexuals. first in the Czech Republic. Just starting to work.

RUSSIA

TV/TS - ICE AND FIRE MOSCOW: Margaret Mankevitch, c/o Masha Oleheva, 95-1-36 Vernadsky Ave., 117526, Moscow. Write Directly to Margaret Mankevich. DO NOT PUT GROUP NAME OR TITLE ON ENVELOPE.

TV/SO - FPE LATVIA: Elga Remes, Jurmala, 15, PO Box 17 LATVIA LV 2015.

TV/TS/GLBT/CD - CORNFLOWERS, The Russian Society at the Volga Riven's Area: c/o Yuri Kumykov, PO Box 10, Saratov RUSSIA. Social group.

AUSTRALIA

NEW SOUTH WALES

FTM - BOYS WILL BE BOYS: PO Box 1349, Strawberry Hills, 2012. Tel:+61-02-319-2034.

THE GENDER CENTRE INC.: PO Box 266, Petersham, NSW 2049. Telephone:+61-02-9569-2366. Email: gender@rainbow.net.au. Support group, counseling, referrals, accommodations, HIV information/materials.

CD - LES GIRLS: PO Box 504, Burnwood, 2134.

SEAHORSE SOCIETY NSW: PO Box 168, Westgate, 2048. Telephone: +61-02-569-6239 (Thurs. eve.). Email: seahorse@cia.com.au

SEX WORKERS OUTREACH TRANSGENDER SUPPORT PROJECT: SWOP, PO Box 1453, Darlinghurst 2010. Phone: +61-02-212-2600; FAX : 212-3978.

TRANSGENDER LIBERATION COALITION: TLC, PO Box 208, Kings Cross, 2011. Phone: +61-02-358-5664.

QUEENSLAND

IS - MARY RUSSELL: PO Box 3371, Logan Hyperdrome, Loganholme, 4129.

AUS. TRANSGENDERIST SUPPORT ASSOC. INC.: ATSAQ, PO Box 212, New Farm, 4005, Phone: +61-07-846-3787 (24-hour helpline), 236-2400, FAX 236-2398.

FTM - BOYS WILL BE BOYS: PO Box 212, West End, 4005, Phone: 07-846-3787.

GENDER CLINIC: 484 Adelaide Street, Brisbane, 4000. Phone: +61-07-839-8262.

AUSTRALIAN TRANSGENDER SUPPORT ASSOC.: PO Box 212, New Farm, Brisbane, QLD 4005. Phone: +61 03-846-3787. Fax: +61 03-254-2680. Support group, professional services and referrals, 24-hour help line.

SEAHORSE SOCIETY OF QUEENSLAND: PO Box 574, Annerley Brisbane, 4103. Phone: 61-7 38922124.

SELF HEALTH FOR QUEENSLAND WORKERS IN THE SEX INDUSTRY: SQWISI, PO Box 689, West End 4101. Phone: +61-07-844-4565. FAX: 844-8840.

SOUTH AUSTRALIA

CARROUSEL CLUB INC: a non-profit group that provides a social outlet and support for crossdressers and transsexuals of all ages and nationalities. PO. Box 721, Marleston SA 5033, Australia. Phone Michelle 61 8 8281 6190 or Carol 61 8 8289 2409

TRANSGENDER INFORMATION SERVICE OF SOUTH AUSTRALIA: Contact: Lana Barlow, 8 Mawson Rd, Meadows, South Australia, 5201

CHAMELEONS GROUP: PO Box 907, Kent Town, 5071. Phone: +61-08-362-1611.

SOUTH AUSTRALIA TRANSSEXUAL SUPPORT: Phone: +61-08-362-3223, Gayline; 362-1611, Jenny.

VICTORIA

CHAMELEON SOCIETY OF VICTORIA INC.: PO Box 500, Williamstown, Victoria 3016. Phone: 61-3-93159172. Email: lynne@melbpc.org.au.

FTM TS - BOYS WILL BE BOYS: PO Box 328, Northcote, 3070.

GENDER DYSPHORIA CLINIC AT THE MONASH MEDICAL CENTRE: Clayton Campus, 246 Clayton Road, Clayton 3168. Phone: +61-03-955-1437, ask for Dawn.

SEAHORSE CLUB of VICTORIA, INC.: GPO Box 2337V, Melbourne, Victoria 3001. Phone: +61 359-711-684. Support group.

TRANSGENDER LIBERATION AND CARE: TLC, PO Box 1674, South Preston, 3071. Phone: +61-394-811-506, ask for Sharon. Email: gayle@melbpc.org.au.

WEST AUSTRALIA

CHAMELEON SOCIETY: PO Box 367, Victoria Park, 6163. Phone: +61-01-577-1753.

GENDER COUNCIL OF AUSTRALIA (W.A.) INC.: PO Box 58, Victoria Park, 6110. Phone: +61-09-362-5447.

WATS SUPPORT UNITY AND PRIDE: WATSUP, PO Box 771, Doubleview, 6018.

NEW ZEALAND

IS - INTERSEX SOCIETY OF NEW ZEALAND: PO Box 9196, Wellington. Phone: +6 4 4727386, FAX: +6 4 4727387.

NEW ZEALAND GENDER DYSPHORIA FOUNDATION: NZGDF, PO Box 2827, Auckland.

TOPS: PO Box 68-509, Newton, Auckland. Phone: 64 9 3666 106. Fax: (09) 3666 106-8462 549. Support group and trans friendly medical clinic.

JAPAN

ELIZABETH CLUB: 5-32-18 Kameido, Koto-ku, Tokyo 136. Phone: +81-3-3683-6092.

ELIZABETH NAGOYA SHOP: 1-13-15 Noritake Nakamura-Ku, Nagoya-shi 453.

FTM NIPPON: c/o Adachi-Ku, Adachi-Nishi-post office, Tokyo 123. Email: ftmjapan@mxm.meshnet.or.jp. Support group and professional services. Newsletter is in Japanese only. Correspondence in English is acceptable.

ASIAN TS CLUB: C/O FTM NIPPON, Adachi-ku, Adachi-Nishi Post Office, Tokyo 123. Asian international TG

TAIWAN

FEMININE BOYiS CONCERN ASSOCIATION: Contact: Peter Tehua Kao, 2F, #29, Lane 97, Chien-kuo Road Hsin-tein, Taipei, Taiwan, Tel.: +886-2-29112414. E-mail: peterkao @ tpts5.seed.net.tw

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INTERNATIONAL FOUNDATION FOR GENDER EDUCATION

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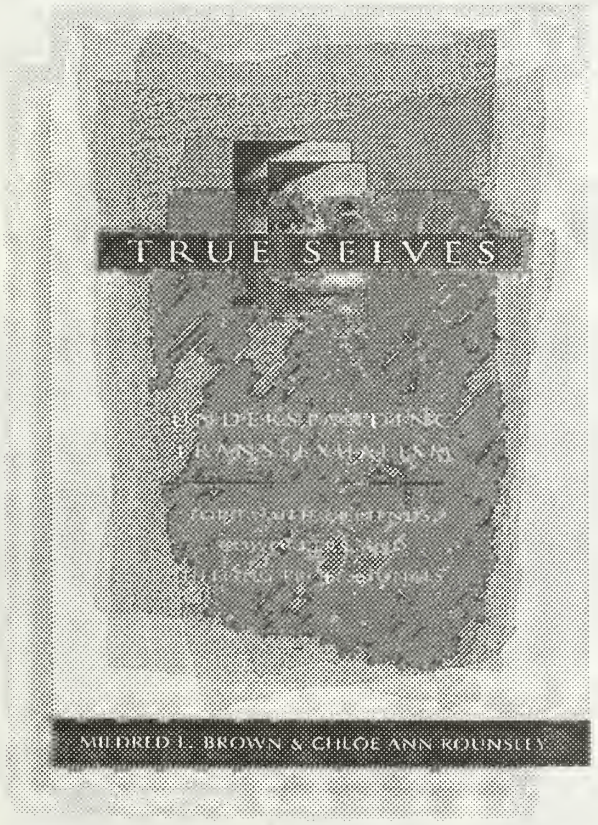

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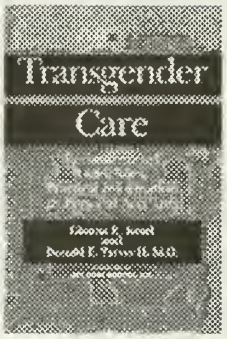
TRANSGENDER



TRANSGENDER CARE:

Recommended Guidelines, Practical Information and Personal Accounts

Gianna E. Israel and
Donald E. Tarver II, M.D.

By empowering clients to be well-informed medical consumers and by delivering care providers from the inadequate diagnostic standards and stereotypes, this book sets out to transform the nature of transgender care. In an accessible style, Gianna Israel and Donald Tarver discuss the key mental health issues, with much attention to the vexed relationship between professionals and clients.

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READ MY LIPS

Sexual Subversion and the End of Gender

by Riki Anne Wilchins

Read My Lips is the first book from the founder of The Transexual Menace. Riki takes Judith Butler's gender theory and applies it to current-day transgender issues. The book is very entertaining and full of her sharp-edged wit and brilliant eloquence. Don't miss this one.

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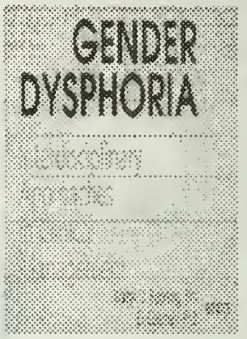

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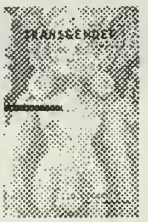

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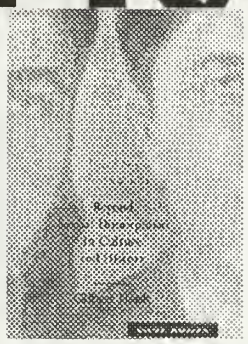

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edited by Gilbert Herdt

This publication addresses alternative constructions of gender, showing how societies in other times and places have included space for sexual identities diverging from our notion of what is 'normal.'

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GENDER SHOCK:

Exploding the Myths of Male and Female

by Phyllis Burke

In Gender Shock, Phyllis Burke explores the many myths surrounding our rigid gender system of male and female. Analyzing the latest research in psychology, genetics, neurology, and sociology, Burke finds that gender is not the result of one's biological sex, and that gender and sexuality are separate elements of the self.

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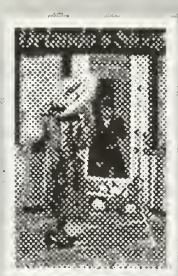

ORLANDO'S SLEEP

Jennifer Spry
1997,
New Victoria

As a child Spry cherished the moments when he was left alone at home so he could dress up in his mother's clothes. In adolescence he tried to prove his manhood by competitive sailing and heavy drinking. When even marriage and fatherhood failed to make a man of him, John began the long journey towards recognition of herself as Jennifer, a woman and a lesbian.

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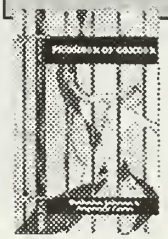

PRISONER OF GENDER

Katherine Johnson & Stephanie Castle

Transsexuals want the same thing as other people - the ability to get on with their lives in reasonable security, free of harassment, going about their daily business and doing things which most people take for granted and regard as normal.

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Dana Cole

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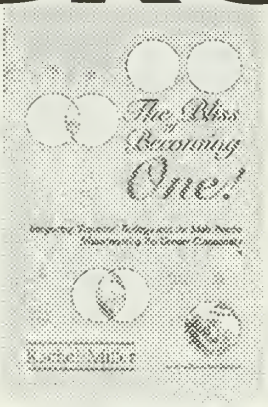

BLISS OF BECOMING ONE:

Integrating "Feminine" Feelings into the Male Psyche

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by Robert J. Rowe

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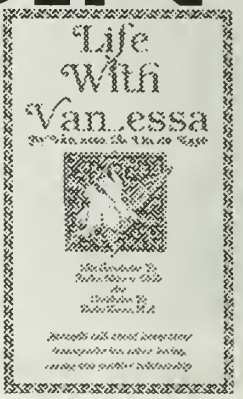

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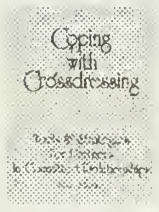

COPING WITH CROSS-DRESSING

by JoAnn Roberts

It's time that someone put crossdressing into perspective when it comes to transvestites and their partners. Too often, a woman is expected to simply accept her partner's crossdressing without really understanding his behavior or the issues involved. That's what this book is all about.

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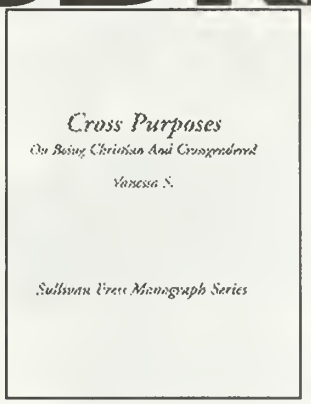

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ON BEING CHRISTIAN & CROSSGENDERED

by Vanessa S.

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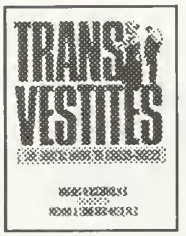

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by Magnus Hirschfield, M.D.

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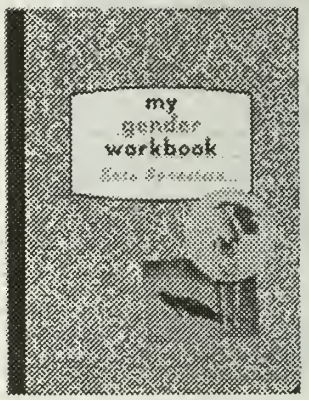

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Has anyone ever accused you of not really being a man? Or not really being a woman? A. No. B. Yes. C. No, but I've felt that myself. D. Yes, and I've had to agree with them. From living without gender to thwarting the gender police, from uncoupling the sex/gender puzzle to finding out what you really think about yourself and other people, this is Kate Bornstein's guide to exploring the big G.

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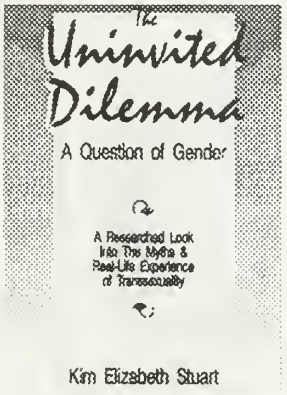

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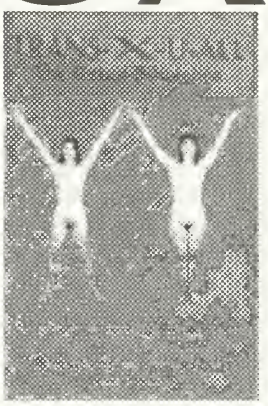

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This amazing book covers the whole transsexual experience from start to finish, giving the facts comprehensively as never published before. Written by Tracie O'Keefe, a transsexual and Clinical Therapist at the London Medical Centre, Harley Street, and her lover, the gossip columnist/model/actress and linguist Katrina Fox, it presents everything you ever wanted to know about transsexuals.

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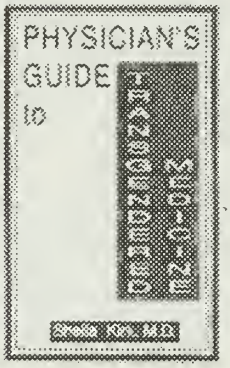

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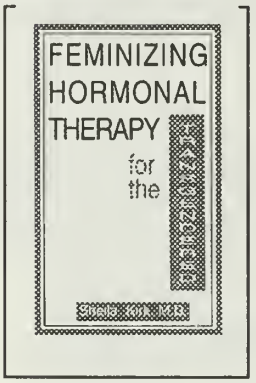

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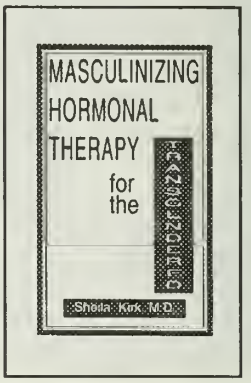

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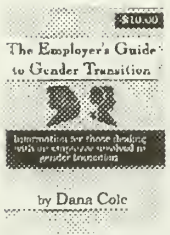

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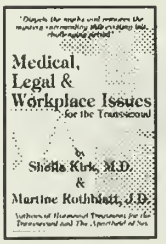

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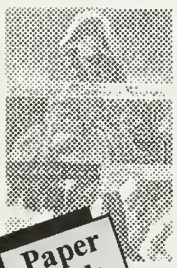

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by Loren Cameron

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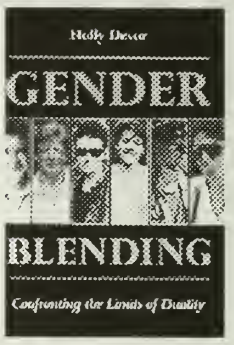

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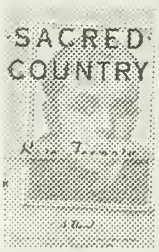

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TRANSGENDER

GENDER BLENDING

Bonnie Bullough, Ph.D., R.N.,
Vern L. Bullough, Ph.D., R.N.,
James Elias, Ph.D.

A new trend in human sexuality has arisen in the recent past and phenomena ranging from crossdressing to altering one's sex by undergoing everything from hormone therapy toradical surgery are becoming increasingly popular. In an effort to understand and assist in this revolution, studies are now being devoted to this fascinating area of lifestyle research.

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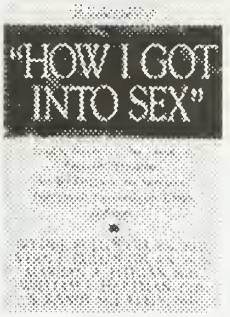

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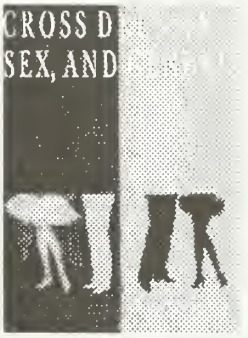

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by Vern L. Bullough &
Bonnie Bullough

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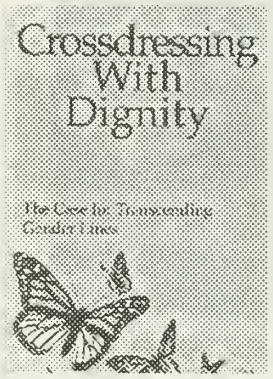

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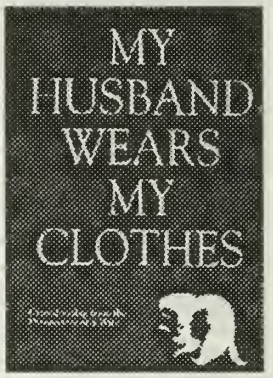

MY HUSBAND WEARS MY CLOTHES

by Peggy Rudd, Ed.D

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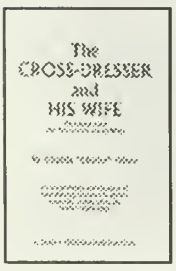

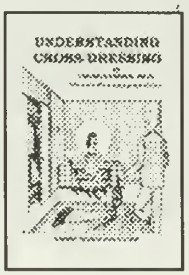

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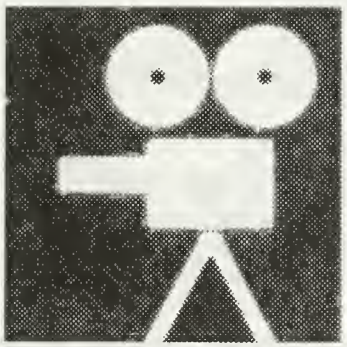

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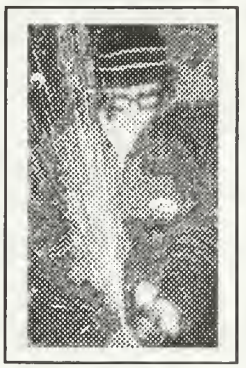

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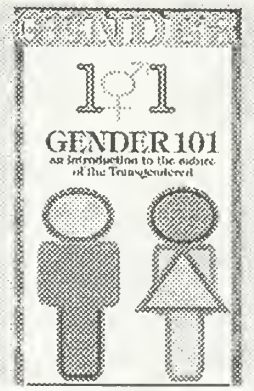

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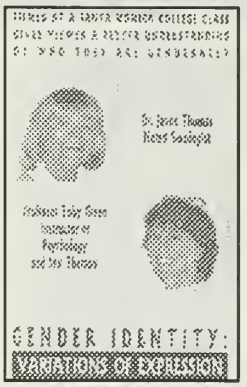

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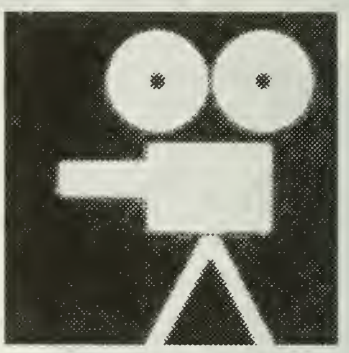

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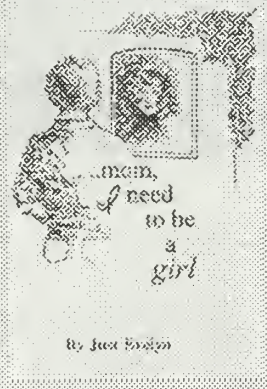

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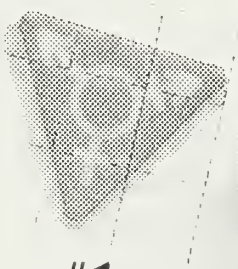

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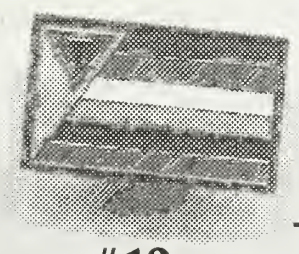

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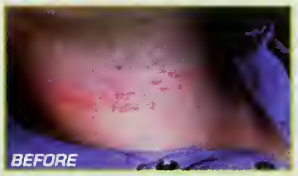

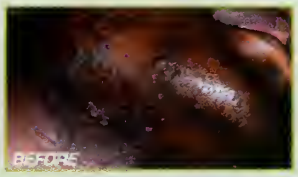

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